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J. W. Harwood

GRECIAN ANTIQUITIES;

OR, AN

ACCOUNT

OF THE

PUBLIC AND PRIVATE

LIFE OF THE GREEKS;

RELATING TO THEIR

GOVERNMENT,
LAWS,
MAGISTRACY,
JUDICIAL PROCEEDINGS,
NAVAL AND MILITARY
AFFAIRS,
RELIGION,
ORACLES,
FESTIVALS,
GAMES,
EXERCISES,

MARRIAGES,
FUNERALS,
DOMESTIC EMPLOYMENTS,
ENTERTAINMENTS,
FOOD,
DRESS,
MUSIC,
PAINTING,
PUBLIC BUILDINGS,
HARBOURS,
BATHS, &c. &c.

Chiefly designed to explain Words in the GREEK CLASSICS,
according to the Rites and Customs to which they refer.

TO WHICH IS ADDED,

A CHRONOLOGY OF REMARKABLE EVENTS

IN THE GRECIAN HISTORY,

From the Foundation of the Kingdom of ARGOS under INACHUS, to the
DEATH OF ALEXANDER.

By the REV. THOMAS HARWOOD,

LATE OF

UNIVERSITY COLLEGE, OXFORD.

Ita responsum volo, omnem elegantem doctrinam, omnem cognitionem dignam hominis ingenui studio, uno verbo, quicquid usquam est politiorum disciplinarum nullis aliis quam Græcorum libris ac literis contineri.

MURETUS.

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1801.

W. H. H. H.

CHURCHMAN'S ALPHABET

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LIST OF THE CHURCH

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ADVERTISEMENT.

IT was suggested, some years ago, to the compiler of the following pages, that a work, containing an account of the Manners and Customs of the Greeks, upon a plan somewhat similar to that of Dr. Adam, in his very useful book on the Roman Antiquities, would be a profitable companion to the students of literature.

On this subject, the work of Archbishop Potter has been much consulted; but it is found to be so encumbered with historical and mythological digressions, and with long quotations from the classics, that the labour of inquiry is not always without difficulty repaid. The work also of Lambert Bos, professor of Greek in the University of Fra-

neker, although enriched with the notes of Frederick Leifner, is executed upon a plan too compendious to satisfy the inquisitive scholar. It is hoped, however, that the present compilation will be deemed equally free from these objections; comprehending much that will instruct, as well as amuse.

To render the perusal of the ancient Greek classics more profitable and delightful, a previous acquaintance with the customs and manners of that celebrated people is obviously necessary: and, in these researches, it cannot be doubted but that the scholar will contemplate with admiration, their magnificent edifices, their naval and military affairs, the mysterious solemnities of their religion, the variety of their games and festivals, their majestic and flowing dress, the peculiarity of their entertainments, and whatever has distinguished them from other nations.

The compiler of the present work has therefore endeavoured to introduce what is most instructive and interesting in the customs and manners of the ancient Greeks; without

out the knowledge of which, the study of the Greek classics would be dull and unprofitable. The Greek words are added to the particular custom to which they relate; and thus, by connecting words with things, the student may at once unite his knowledge of the country by the language, and of the language by the country.

It would be useless to enumerate the variety of learned authorities to which he has referred: he will only acknowledge, that in the long catalogue of authors which he has consulted, he has freely borrowed, from every quarter, whatever could be selected for the utility and illustration of the subject.

In the account of the coins, weights, and measures, Arbuthnot has been his chief guide. But M. D'Anville's "*Mesures Itinéraires*" may be consulted with great advantage.

The Chronology of remarkable events has been selected from the "*Fasti Attici*," from Archbishop Usher's "*Annales*," and from Dr. Blair's "*Chronology*."

Whatever may contribute to assist the scholar, and to facilitate the acquisition of knowledge, cannot be unacceptable to the friends of literature. To promote this useful object has been the endeavour of him, who now submits his labours to the public.

Lichfield,
August 24, 1807.

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A
CHRONOLOGY
OF
REMARKABLE EVENTS
IN THE
GRECIAN HISTORY,

FROM THE FOUNDATION OF THE KINGDOM OF ARGOS,
UNDER INACHUS,
TO THE DEATH OF ALEXANDER.

Years bef. Christ.	
1856.	The kingdom of Argos under Inachus was established. Before the 1st Olympiad 1080 years.
1807.	Inachus, the first king of Argos, died.
1764.	The deluge of Ogyges, from which Attica lay waste for above 200 years, till the coming of Cecrops. He died this year.
1747.	Phoroneus, king of Argos, died.
1712.	Apis, king of Argos, died.
1642.	Argus, king of Argos, died.
1582.	About this time the chronology of the Arundelian marbles begins, which supposes Cecrops to arrive in Attica.
1556.	Cecrops founds the kingdom of Athens, 780 years before the 1st Olympiad.
1506.	Cranaus, king of Athens.
1503.	The deluge of Deucalion in Thessaly.
1497.	Amphietyon, king of Athens.
1495.	The Panathenæan games first celebrated at Athens.
1493.	Cadmus arrived in Greece, and built Thebes.

Years
bef.
Christ.

1487. Erichthonius, king of Athens.
1453. The first Olympic games celebrated in Elis by the Idæi Dactyli.
1437. Pandion, king of Athens.
1425. Danaus, the Egyptian, afterwards king of Argos, died.
1406. Minos gives laws to the Cretans; and iron is found by the Idæi Dactyli, from the accidental burning of the woods of Mount Ida in Crete.
1396. Erichtheus, king of Athens.
1356. Eumolpus first introduced the Eleusinian mysteries at Athens.
1347. Cecrops II. king of Athens.
1344. The kingdom of Argos is divided, and the most considerable part of it is called Mycenæ.
1326. The Isthmian games first instituted by Sisyphus king of Corinth. Creon, king of Thebes, died.
1307. Pandion II. king of Athens.
1283. Ægeus, king of Athens. Orpheus, and Linus, poets, flourished.
1263. The Argonautic expedition under Jason. The first Pythian games celebrated by Adrastus, king of Argos.
1235. Theseus, king of Athens.
1234. Theseus collects the twelve villages of Attica into one city, settles a democracy, and renews the Isthmian games.
1228. Œdipus, king of Thebes, died.
1225. The Theban war of the seven heroes against Eteocles, king of Thebes.
1222. The Olympic games celebrated by Hercules.
1213. The rape of Helen by Theseus. Nestor of Pylos, the Grecian general, flourished.
1205. Menestheus, king of Athens.
1198. The rape of Helen by Paris.
1193. The Trojan war begins. Hector, the Trojan general. Achilles and Ulysses, Grecian generals.
1184. Troy is taken, and burnt, by the Greeks. Æneas sails for Italy.
1182. Demophoon, king of Athens.

Years bef. Christ.	
1179.	The Lydians are the first after Minos, who acquire the maritime power of the Mediterranean.
1149.	Oxyntes, king of Athens.
1137.	Aphiclas, king of Athens.
1136.	Thymætes, king of Athens.
1128.	Melanthus, king of Athens.
1124.	The migration of the Æolian colonies.
1104.	The return of the Heraclidæ into Peloponnesus, eighty years after the taking of Troy.
1102.	The Heraclidæ divide Peloponnesus, upon which the kingdom of Lacedæmon begins, under Eurysthenes and Procles, the two sons of Aristodemus, general of the Heraclidæ.
1091.	Codrus, king of Athens.
1088.	The kingdom of Sicyon ends.
1070.	The kingdom of Athens ends in Codrus; after which they are governed by archons.
1058.	The Pelasgi acquire the maritime power of the Mediterranean.
1050.	Medon, the first archon of Athens, died.
1044.	The migration of the Ionian colonies from Greece, and their settlement in Asia Minor.
1014.	Acastus, the second archon of Athens, died.
1000.	The Thracians acquire the maritime power of the Mediterranean.
995.	Archippus, the third archon of Athens, died.
990.	Medon, king of Argos, died.
986.	The city of Samos is built.
954.	Therfippus, the fourth archon of Athens, died.
926.	Lycurgus, the Spartan lawgiver, is born.
923.	Phorbas, the fifth archon of Athens, died.
916.	The Rhodians acquire the maritime power of the Mediterranean.
907.	Homer and Hesiod, according to the Arundelian marbles, flourished about this time.
893.	The Phrygians acquire the maritime power of the Mediterranean.

Years
bef.
Christ.

884. Lycurgus establishes his laws in Lacedæmon; and, with Iphitus and Cleosthenes, restores the Olympic games at Elis.
869. Phidon, king of Argos, is said to have invented scales and measures, and to have coined silver at Ægina.
868. The Cyprians acquire the maritime power of the Mediterranean.
854. Phidon, king of Argos, died.
846. Pherecles, the eighth archon of Athens, died.
826. The Phœnicians acquire the maritime power of the Mediterranean. Ariphron, the ninth archon of Athens, died.
814. The kingdom of Macedon begins, and continues 646 years, till the battle of Pydna.
799. Theseus, the tenth archon of Athens, died.
797. The kingdom of Lydia begins, and continues 249 years.
787. The Egyptians acquire the maritime power of the Mediterranean.
779. Agamestor, the eleventh archon of Athens, died. The monarchical government ceases at Corinth, and the prytanes elected. Automenes was the first of the prytanes at Corinth.
- Olympiads.
776. I. 1. In this year, Coræbus obtained the prize of the stadium; which has since been made the principal æra of chronology*.
770. II. 3. Theopompus, the nephew of Lycurgus, ascends the throne of Lacedæmon.
760. V. 1. The five Ephori introduced into the government of Lacedæmon by Theopompus. Elatus, the first of the Ephori.
757. V. 4. Foundation of Syracuse by the Corinthians.
756. VI. 1. Æschylus, the twelfth archon of Athens, died.
754. — 3. Alcmaeon, the thirteenth archon of Athens, died. The authority of the archons of Athens ceases to be for life, and is limited to ten years. Charops is the first decennial archon.

VII. 1. Daicles.

* Each Olympiad contains four years; each of which, beginning at the new moon that follows the summer solstice, corresponds to two Julian years, and includes the six last months of the first, and the six first months of the following.

Years
bef.
Christ.

Olympiads.

752. VII. 1. Daicles is crowned at the Olympic games ; being the first who had that honour The people of Naxos in Sicily send a colony to Catana.
744. IX. 1. Æsimedes, the second decennial archon at Athens.
743. IX. 2. The first Messenian war begins, and continues nineteen years, to the taking of Ithome.
734. XI. 3. The Carians acquire the command of the Mediterranean. Œdicus, the third decennial archon at Athens.
726. XIII. 3. The Lacedæmonians being defeated by Aristodemus, allow their wives to prostitute themselves in their absence.
724. XIV. 1. The first Messenian war ended, after the taking of Ithome, by which they become vassals to the Lacedæmonians. The *διανλος* is added to the Olympic games. Hippomenes, the fourth decennial archon at Athens.
719. XV. 2. The *δολιχος* was added to the Olympic games. They first run naked in the stadium the year before.
714. XVI. 3. Leocrates, the fifth decennial archon at Athens.
708. XVIII. 1. The *πενταθλον*, and the *παλη*, wrestling, added to the Olympic games.
707. ——— 2. Phalantus, a Lacedæmonian, conducts a colony to Tarentum.
703. XIX. 2. Corcyra built by the Corinthians. Apfan-der, the sixth decennial archon at Athens.
694. XXI. 3. Eryxias, the seventh decennial archon at Athens.
685. XXIII. 4. The second Messenian war begins, and continues fourteen years. About this time the poets Tyrtæus and Archilochus flourished.
684. XXIV. 1. The archons of Athens become annual. Creon, the first annual archon.

Years
bef.
Christ.

Olympiads.

680. XXV. 1. The chariot race introduced at the Olympic games.
668. XXVIII. 1. The second Messenian war ended by the taking of Ira; and the Messenians are expelled Peloponnesus.
664. XXIX. 1. Some of the Messenians settled at Zancle in Sicily, which city afterwards takes the name of Messina. A sea-fight between the Corinthians, and the inhabitants of Coreyra.
659. XXX. 2. Crypselus usurps the throne of Corinth, and reigns thirty years.
658. — 3. Byzantium founded by the people of Megara.
648. XXXIII. 1. The *παγκρατιον* and the *ιππος κιστης* were both instituted at the Olympic games.
644. XXXIV. 1. Terpander, poet and musician of Lesbos, flourished.
640. XXXV. 1. Thales of Miletus is born, the founder of the Ionian school.
638. — 3. Solon is born.
632. XXXVII. 1. The *σκιον παιδων*, and the *παλη παιδων*, running and wrestling of children, are introduced at the Olympic games.
630. — 3. Cyrene is built by Battus; who begins that kingdom.
629. — 4. Crypselus, tyrant of Sicyon, dies. His son Periander succeeds him, and reigns 44 years.
628. XXXVIII. 1. The *πενταθλον παιδων* is added to the Olympic games, but it was afterwards discontinued.
624. XXXIX. 1. The Scythians invade Asia Minor; and keep possession of it 28 years.
623. — 2. Draco, the archon and lawgiver, establishes his laws at Athens.
621. — 4. A war between the Lydians and Milesians, which continues eleven years.
616. XLI. 1. The *ρυγμη παιδων*, boxing between children, is instituted at the Olympic games.
- XLII. 1. The

Years
bef.
Christ

Olympiads.

612. XLII. 1. The adherents of Cylon at Athens are murdered.
610. ——— 3. Anaximander, the philosopher of Miletus, is born.
604. XLIV. 1. Alcæus and Sappho, poets, flourished.
600. XLV. 1. About this time Pythagoras is born; he lived ninety years.
597. ——— 4. Eclipse of the sun predicted by Thales, which took place during the battle between Cyaxeres, king of the Medes, and Alyattes, king of Lydia, on the 9th of July. Epimenides of Crete purifies the city of Athens from the pollution incurred by the murder of the adherents of Cylon.
596. XLVI. 1. The Scythians expelled from Upper Asia by Cyaxares. Solon induces the council of the Amphyctyons to resolve to attack the people of Cirrha, accused of impiety towards the temple of Delphi.
594. ——— 3. Solon, lawgiver and archon of Athens.
593. ——— 4. Solon travels into Egypt, Cyprus, Lydia, &c.
591. XLVII. 2. The Pythian games first celebrated at Delphi, and continued on the second year of every Olympiad.
590. ——— 3. The Lydian war begins betwixt Cyaxares and Halyattes, and continues six years. Pittacus begins to reign at Mytelene; and retains sovereign power for ten years.
585. XLVIII. 4. Competition of musicians instituted at the Pythian games.
584. XLIX. 1. Periander dies. The Corinthians recover their liberty.
582. ——— 3. The Isthmian games restored, being celebrated the first and third year of every Olympiad. Æsop, the mythologist, flourished.
581. ——— 4. The first Pythiad, serving to calculate the years in which the public games were celebrated at Delphi. Stesichorus, the poet, flourished.
570. LII. 3. Pittacus of Mytelene died.

Years
b. c.
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Olympiads.

562. LIV. 3. The first comedy at Athens acted upon a moveable scaffold by Susarion and Dolon. Some years after Thespis begins to act in tragedy. Anaximander of Miletus flourished.
560. LV. 1. Pisistratus usurps the sovereign power at Athens; and holds it two years.
559. ——— 2. Cyrus ascends the Persian throne. Anaximenes of Miletus, Bias of Priene, Phalaris, and Cleobulus, flourish.
557. ——— 4. Pisistratus, after an expulsion, recovers the tyranny of Athens, and holds it one year.
556. LVI. 1. Pisistratus is expelled Athens, and continues in banishment for eleven years.
548. LVIII. 1. Cræsus conquered by Cyrus. Theognis, the poet, and Pherecydes the Syrian, flourished. Thales died. The burning of the temple of Delphi.
543. LIX. 2. Battle of Thymbra. Cyrus takes the city of Sardis.
536. LXI. 1. Prizes instituted for tragedy. Simonides Anacreon, and Xenophanes flourish.
529. LXII. 4. Cyrus dies; and is succeeded by his son Cambyfes.
528. LXIII. 1. Pisistratus, the tyrant of Athens, dies: Hippias and Hipparchus, his sons, succeed him.
526. ——— 3. Learning is encouraged at Athens, and a public library built.
525. ——— 4. The birth of Æschylus, the poet. Chærilus, the tragedian, flourished.
522. LXIV. 3. Polycrates, the tyrant of Samos, put to death, after a reign of eleven years.
521. ——— 4. Darius, son of Hystaspes, begins to reign in Persia.
517. LXV. 4. Birth of the poet Pindar.
513. LXVI. 4. Hipparchus, the tyrant of Athens, put to death.
510. LXVII. 3. The tyranny of the Pisistratidæ abolished at Athens. Clisthenes increases the number of tribes at Athens from four to ten.

LXVIII. 1. Ex-

Years
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508. LXVIII. 1. Expedition of Darius against the Scythians.
504. LXIX. 1. Ionia revolts against Darius. Sardis taken and burnt by the Athenians. Heraclitus, Parmenides, and Aristagoras flourished.
500. LXX. 1. Race for chariots drawn by two mules introduced at the Olympic games. Birth of Anaxagoras, the philosopher, Æschylus was a competitor for the prize in tragedy with Pratinas and Chœrilus.
497. ——— 4. Birth of Sophocles.
496. LXXI. 1. Miletus taken and destroyed by the Persians. Phrynicus, the disciple of Thespis, makes it the subject of a tragedy. He first introduced female characters on the stage. Birth of Democritus; who lived ninety years.
495. ——— 2. Birth of Hellanicus, the historian, of Lesbos.
491. LXXII. 2. Gelon, king of Syracuse.
490. ——— 3. The Persians defeated by Miltiades, in the battle of Marathon.
489. ——— 4. Miltiades, having been unsuccessful in the siege of Paros, is prosecuted, and dies.
488. LXXIII. 1. Chionides, of Athens, brings a comedy on the stage.
485. ——— 4. Death of Darius, king of Persia. Xerxes, his son, succeeds him.
484. LXXIV. 1. Xerxes recovers Egypt, and gives the government of it to his brother Achæmenes. Aristides banished by ostracism. Birth of Herodotus; and Euripides.
481. ——— 4. Xerxes winters at Sardis, and in the spring crosses the Hellespont, and begins his expedition against Greece.
480. LXXV. 1. Battle at Thermopylæ, and Salamis. Xerxes arrives at Athens in August. Birth of Antiphon, the orator. Charon, the historian, and Zeuxis, the painter, flourished.
479. ——— 2. The Persians defeated at Platæa, and Mycale, on the same day.

LXXVII. 2. The-

Years
bef.
Christ.

Olympiads.

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471. LXXVII. 2. Themistocles banished for conspiring with Pausanias against the liberty of Greece. Birth of Thucydides.
470. ——— 3. Victory of Cimon over the Persians near the river Eurymedon in Pamphylia.
469. ——— 4. Cimon removes the bones of Theseus to Atticus. Birth of Socrates. Æschylus and Sophocles dispute the prize of tragedy, which is adjudged to the latter.
468. LXXVIII. 1. The death of Simonides.
467. ——— 2. The death of Aristides.
465. ——— 4. The third Messenian war begins, and continues ten years. The death of Xerxes; who is succeeded by Artaxerxes Longimanus, who reigns forty years.
464. LXXIX. 1. Earthquake at Lacedæmon.
463. ——— 2. Egypt revolts from the Persians, under Inerus, who procures them the assistance of the Athenians.
462. ——— 3. The Persians defeated by the Athenians in a naval engagement.
461. ——— 4. Cimon leads an Athenian army to the assistance of the Lacedæmonians; who suspecting them of perfidy, send them back. Banishment of Cimon.
460. LXXX. 1. Birth of Hippocrates.
459. ——— 2. The Athenians begin to tyrannize over the other Grecian states. Birth of Lyfias, the orator. Plato, the comedian, Aristarchus, the tragedian, Leocrates, Thrasylbulus, Pericles, &c. flourished.
455. LXXXI. 2. The Athenians, under the conduct of Tolmides, and afterwards under Pericles, lay waste the coasts of Laconia.
454. ——— 3. The Romans send to Athens for Solon's laws.
452. LXXXII. 1. Ion brings his tragedies on the stage. Pindar died.
450. ——— 3. Truce for five years between the states of Peloponnesus and the Athenians, concluded

Years
bef.
Christ.

Olympiads.

cluded by Cimon, who had been recalled from banishment, and who soon after led an army into Cyprus. A war between the Persians and Athenians at sea, which continues two years.

449.

4. Cimon obliges the king of Persia to sign a treaty with the Greeks dishonourable to that monarch. Death of Cimon. Death of Themistocles, aged 65.

448.

LXXXIII. 1. The first sacred war concerning the temple of Delphi.

447.

2. The Athenians defeated by the Bœotians at Chæronæa; and Tolmides, the general, killed.

446.

3. The Eubœans and Megareans separate from the Athenians, who reduce them, under the conduct of Pericles. The truce of five years between the Lacedæmonians and Athenians expiring; another truce is made for thirty years.

445.

4. Herodotus reads his history at the Olympic games, and receives public honours. Melissus, Protagoras, Empedocles, &c. flourished.

444.

LXXXIV. 1. Pericles remains without a rival for power. He had taken part in the government for 25 years before, and continued to enjoy almost absolute power during 15 years after. A colony sent to Thurium by the Athenians: Herodotus, Thucydides, and Lyfias were of the number.

442.

3. Euripides, aged 43 years, obtains the prize for tragedy for the first time.

440.

LXXXV. 1. Comedies prohibited at Athens, which continued for three years.

439.

2. A war begins between Corinth and Corcyra.

437.

4. The Athenians send a colony to Amphipolis. Building of the Propylæa in the citadel of Athens.

436.

LXXXVI. 1. Birth of Isocrates. At this time flourished, Gorgias, Hippias, Prodicus, Zeno of Elea, &c.

LXXXVII. 1. Me-

Years
bef.
Christ.

Olympiads.

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432. LXXXVII. 1. Meton begins his *Enneadunastēris*, or nineteen years cycle of the moon from the new moon of July 16th, being eighteen days after the summer solstice*.
431. ——— 2. The Peloponnesian war begins May 7th, and continues about 27 years.
430. ——— 3. A plague at Athens for five years. Eupolis begins to write comedies.
429. ——— 4. Birth of Plato, in May. Birth of Pericles, about October.
428. LXXXVIII. 1. Death of Anaxagoras.
427. ——— 2. The Leontines send an embassy to Athens for assistance against the Syracusians, which is granted them. The Athenians seize on Mytelene, and divide among them the lands of Lesbos.
426. ——— 3. The Athenians purify the Isle of Delos.
425. ——— 4. The Athenians take Pylos in Peloponnesus. Death of Artaxerxes Longimanus. Xerxes the 2d succeeds him.
424. LXXXIX. 1. Aristophanes' comedy of the clouds, acted first at Athens against Socrates. The Sicilians make peace, and the Athenians return.
423. ——— 2. Death of Xerxes II. king of Persia. Darius Nothus succeeds him, and reigns 19 years. The temple of Juno at Argos burnt.
422. ——— 3. Battle of Amphipolis, in which Brasidas the general of the Lacedæmonians, and Cleon, the general of the Athenians, are slain.
421. ——— 4. Truce for fifty years concluded between the Athenians and Lacedæmonians; which is kept only during six years and ten months.
416. XCI. 1. Alcibiades gains the prize at the Olympic games.

XCI. 2. The

* The civil year, before, began with the new moon which followed the winter solstice. It afterwards commenced with that which follows the summer solstice; at which time also the new archons entered on their office.

Years
be.
Christ.

Olympiads.

415. XCI. 2. The Athenians reduce Melos. Expedition of the Athenians into Sicily. The statues of Mercury thrown down at Athens.
414. ——— 3. The second part of the Peloponnesian war, called the Decclean, begins. The Lacedæmonians send an army into Sicily.
413. ——— 4. The Athenian army defeated in Sicily. Nicias and Demosthenes put to death in September.
411. XCII. 2. Alcibiades forsakes the Lacedæmonians. Four hundred citizens placed at the head of the government.
410. ——— 3. The four hundred are deposed, and the democracy re-established. Banishment of Hyperbolus. The ostracism laid aside.
407. XCIII. 2. Alcibiades returns to Athens. Death of Euripides.
405. ——— 4. Dionysius the elder ascends the throne of Syracuse. Death of Sophocles. Battle of Arginusæ, in which the fleet of the Athenians defeats that of the Lacedæmonians. Lyfander gains a signal victory over the Athenians near Ægos-Potamos.
404. XCIV. 1. Death of Darius Nothus. Artaxerxes Mnemon succeeds him. Athens taken by the Lacedæmonians. Lyfander establishes at Athens thirty magistrates, known by the name of the thirty tyrants. Their authority ceased in eight months. About this time flourished, Parrhasius, the painter, Protagoras, Lyfias, Agathon, Euclid, Telestes, Cebes, &c.
403. ——— 3. Archonship of Euclid. Amnesty. Democracy re-established at Athens.
401. ——— 4. Expedition of the younger Cyrus.
400. XCV. 1. Socrates is put to death by the Athenians.
396. XCVI. 1. The expedition of Agesilaus against the Persians.
394. ——— 3. Conon defeats the Lacedæmonians near Cnidus. Agesilaus defeats the Thebans at Coronea. Conon rebuilds the walls of the Piræus.
392. XCVII. 1. The Athenians, under the conduct of Thra-sybulus, obtain a part of Lesbos.

XCVII. 2. Death

Years
bef.
Christ.

Olympiads:

391.

XCVII. 2. Death of Thucydides.

388.

XCVIII. 1. Dionysius begins the siege of Rhegium, which is taken after a defence of eleven months. About this time flourished, Plato, Philoxenus, Damon and Pythias, Iphicrates, &c.

387.

——— 2. Peace of Antalcidas between the Persians and Greeks.

385.

——— 4. The war of Cyprus finished by treaty, having continued two years. Birth of Demosthenes.

384.

XCIX. 1. Birth of Aristotle.

378.

C. 3. Pelopidas, and the other exiles from Thebes, leave Athens, and seize the citadel of Thebes, which had been taken by the Lacedæmonians a short time before.

377.

——— 4. Naval battle near Naxos, in which Chabrias, the Athenian general, defeats the Lacedæmonians. About this time flourished, Iæus, Isocrates, Philistus, Arete, Philolaus, Diogenes the Cynic, Eudoxus, Aristippus, &c.

376.

CI. 1. Eubulus of Athens, the comedian.

375.

——— 2. Timotheus, the Athenian general, takes Corcyra, and defeats the Lacedæmonians at Leucas.

374.

——— 3. Artaxerxes Mnemon, king of Persia, gives peace to Greece. The Lacedæmonians preserve the empire of the land, and the Athenians that of the sea. Death of Evagoras, king of Cyprus.

372.

CII. 1. Appearance of a comet in the winter of 373 and 372. Earthquakes in Peloponnesus. The cities of Helice and Bura destroyed. Platæa destroyed by the Thebans.

371.

——— 2. Battle of Leuctra, the 8th of July. The Thebans commanded by Epaminondas, defeat the Lacedæmonians under the command of their king Cleombrotus, who is slain. Foundation of the city of Megalopolis in Arcadia.

370.

——— 3. The Messenians, after a banishment of 300 years, return to Peloponnesus.

CII. 4. Death

Years
bef.
Chrſt.

Olympiads.

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| 369 | CII. 4. Death of Jaſon, tyrant of Pheræ. |
| 368. | CIII. 1. Expedition of Epaminondas into Laconia: Foundation of the city of Meſſene. The Athenians, under the command of Iphicrates, come to the aſſiſtance of the Lacedæmonians. Alphareus, the adopted ſon of Iſocrates, begins to write tragedies. |
| 367. | —— 2. Death of Dionyſius the elder, king of Syracuſe. His ſon of the ſame name ſucceeds him. |
| 366. | —— 3. Ariſtotle comes to reſide at Athens. |
| 364. | CIV. 1. The Piſæans preſide in this Olympiad, having excluded the Eleans. Pelopidas is killed in a battle he gained over Alexander of Pheræa. |
| 363. | —— 2. Battle of Mantinea, and death of Epaminondas. |
| 362. | —— 3. Death of Ageſilaus, king of Lacedæmon. Death of Artaxerxes Mnemon; who is ſucceeded by Ochus. The third voyage of Plato into Sicily, where he remained 16 months. |
| 360. | CV. 1. Philip aſcends the throne of Macedon. |
| 357. | —— 4. Expedition of Dion into Sicily: he embarks at Zacynthus in Auguſt. The ſecond ſacred war, begins from the Delphic temples being attacked by the Phœceans. The cities of Chios, Rhodes, Cos, and Byzantium detach themſelves from the Athenians. |
| 356. | CVI. 1. Birth of Alexander: Philip, his father, crowned conqueror at the Olympic games. |
| 354. | —— 3. Dion is put to death by the Zacynthian mercenaries; and Syracuſe is governed ſeven years by tyrants. Iphicrates and Timotheus proſecuted, and deprived of the command of the army. Demotheues aſcends the roſtrum for the firſt time. |
| 353. | —— 4. Death of Mauſolus, king of Caria. Artemiſia, his wife and ſiſter, ſucceeds him, and reigns two years. The Phœceans are defeated in Theſſaly by Philip. About this time flouriſhed Lycurgus, Ibis, Theopompus, |

Years
bef.
Christ

Olympiads.

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- pompus, Ephorus, Datames, Philomelus, &c.
349. CVII. 4. The Olynthians, besieged by Philip, implore assistance from the Athenians.
348. CVIII. 1. The sacred war finished by Philip taking all the cities of the Phœceans.
347. ——— 2. Dionysius recovers Syracuse, after ten years banishment. Death of Plato.
343. CIX. 2. Timoleon drives Dionysius from Syracuse, and sends him to Corinth.
341. ——— 4. Birth of Epicurus. Birth of Menander. About this time flourished, Speusippus, Protogenes, Æschines, Xenocrates, Phocion, Mamercus, Ictas, Stilpo, Demades, Apelles, the painter, Calisthenes, Dinocrates, Calippus, Hyperides, Theophrastus.
338. CX. 3. Battle of Chæronea, in August. Death of Isocrates.
337. ——— 4. Death of Timoleon.
336. CXI. 1. Philip of Macedon killed by Pausanias.
333. ——— 4. The second battle gained by Alexander at Issus.
332. CXII. 1. Tyre and Egypt conquered by Alexander; and Alexandria built.
331. ——— 2. The battle of Arbela.
326. CXIII. 1. Philemon begins to produce his comedies.
327. ——— 2. Alexander's expedition into India.
323. CXIV. 2. The death of Alexander, April 21st. His empire is divided into four kingdoms. Death of Diogenes.
322. ——— 3. Demosthenes put to death by Antipater. Death of Aristotle. About this time flourished, Praxiteles, Crates, Bagoas, Parmenio, Philotas, Memnon, Philetus, Lysippus, Menedemus, Dinarchus, Pemon, Neoptolemus, Perdiccas, Leosthenes, Megasthenes, &c.
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GRECIAN ANTIQUITIES.

GREECE.

GRÆCIA was anciently called HELLAS; and comprehended Peloponnesus, Græcia Propria, Theffalia, Epirus, and Macedonia. It was bounded on the north by Dalmatia and Thrace; on the east, by the Ægean; on the west, by the Ionian sea; and, on the south, by the Mediterranean sea. The Greeks were called Ionians, (*Herodot. lib. 1.—Pompon, Mel. 1. cap. 2.*) Danai, Achæans, Argivi, &c.

ATHENS.

The city of Athens, the seat of the Grecian empire, was founded about 1556 years before the birth of Christ, by Cecrops. It was called from its founder, Cecropia; and afterwards Athenæ, in honour of Minerva; and by way of eminence *πολις* or *αἶψα*, the city: (*Strabo, lib. 9, p. 396.*) When the inhabitants became numerous, the lower grounds were built on, and the citadel was called Acropolis, or *ἡ ἀνω πολις*, the upper city; and the buildings in the plain, *ἡ κατω πολις*, the lower city.

The Athenians were originally called *Αυτοχθόνες*, produced from the same earth, which they inhabited; *γηνεῖς*, sons of the earth; (*Hesychius*) and *τεττιγες*, grasshoppers. They occasionally wore golden grasshoppers in their hair, as an ornament of distinction, and a badge of their antiquity, because those insects were thought to be sprung from the ground: (*Thucyd. lib. 1.*) The government was originally monarchical; and the chief power of the king consisted in doing justice; (*Cicer. de Off. lib. 2. cap. 12.*—*Justin, lib. 1.*) declaring, and conducting his subjects to war, (*Hom. Iliad, μ. v. 310.*) and in performing sacrifices.

THE DIVISION OF THE INHABITANTS.

Cecrops divided the people into four tribes, named *Κεκροπιδες*, *Αυτοχθων*, *Ακταια*, and *Παραλια*; being about twenty thousand in number; (*Schol. in Pind. Olymp. od. 9.*) They were taught trade, navigation, and the use of letters, by the Phœnicians; religion, laws, arts, and sciences, they received from the Ægyptians. Cecrops the second divided his dominions into twelve cities, (*Etymolog. Auct.*) with distinct courts of judicature, and magistrates of their own. With little alteration it thus remained, till Theseus established a commonwealth, or popular government, which underwent no alteration till the death of Codrus; (*Cicer. Tuscul. Quæst.*—*Justin, lib. 1, 2.*—*Eusebius.*—*Vell. Paterc. lib. 2.*) when the Athenians were governed by Archons, whose power was hereditary in the same family, who were obliged to deliver an account of their administration to the people. In

the first year of the seventh olympiad, the power of the Archons was limited to ten years; and seventy years afterwards they became immediately dependent on the favour of the citizens; and their authority was made annual; (*Clemens Alex. Strom.* i.) which regulation commenced in the third year of the twenty-fourth olympiad. Little alteration was made, till the third year of the forty-sixth olympiad, when Solon was Archon; who was invested with power over magistrates, assemblies, senates, and courts: (*Plutarch. Solon.*) He divided the Athenians into four ranks, according to every one's condition and circumstances: those who were worth five hundred medimns of commodities, were in the first rank, and called Πεντακοστιομεδιδμονοι: the next were the horsemen, Ιππαστα τελευτες, those who were worth three hundred medimns, or could furnish a horse: the third rank consisted of those who were worth two hundred medimns, and called Ζευγίται: the last rank, called Θητες, was composed of the rest, who had power to vote in the public assemblies, but were incapable of bearing civil offices: (*Plutarch Solon.*) Pisistratus afterwards seized upon the government, which again, in seventy years, reverted to its liberties, which the people enjoyed till the invasion of Xerxes; after which, Athens was restored to the full possession of the government, which it retained with few interruptions, and was fully established in the fourth year of the ninety-fourth olympiad.

DESCRIPTION OF THE CITY OF ATHENS.

Athens was in circumference about 178 *stadia*, or rather more than twenty-two Roman miles;

according to Ariftides, it was a day's journey round : (*Panathen.*) It was feated in a pleafant plain, and built on a rock : (*Eufathius.*) When the inhabitants increafed, the city extended over the plain, on that account called *η κατω πολις*, or the lower city; and the original buildings were called *η ανω πολις* or *ακροπολις*, the upper city.

OF THE CITADEL, OR UPPER CITY.

The citadel was 60 ftadia in circumference, fenced with wooden pales, and planted with olives.

It was fortified on the fouth-side with a ftrong wall, part of it built by Cimon, from the fpoils taken in the Perfian war, called *κιμωνιον τειχος* : (*Plutarch. in Cimone.*)

The north wall was built long before, by Agrolas; (*Pausanias.*) or by the Tyrrhenian brothers, Euryalus and Hyperbius: (*Plin.*) It was called *Πελασγικον* or *Πελαργικον*, from Pelafgi, the founders of it; fo called from *πελαργοι*, ftorks, becaufe, like birds of paffage, they were perpetually changing their habitations: (*Strabo. 9.—Plin. lib. 7. 56.—Pausanias Atticis.*) They who built houfes under this wall were execrated, becaufe the Pelafgi confpired againft the Athenians: (*Thucydides. Schol. lib. 2.*) Whoever digged a ditch or fowed corn here, he was apprehended by the *Nomothetæ*, brought before the *Archon*, and fined three drachms: (*Pollux, lib. 8, c. 9.*) It was adorned with nine gates; hence called *Εννεαπυλον*. There were many fmall gates, but the grand entrance was built by Pericles, at the expence of more than 1000 drachms: (*Plutarch. Pericl.—Pausan. Atticis.—Harpocrat & Suidas, in V. Προπυλαια.*)

The

The inside was ornamented with edifices, statues, and monuments: (*Aristides in Panathenaica. — Mewsius.*)

In the citadel was the temple of MINERVA, called Νίκη, or Victory. She was represented with a pomegranate in her right hand, and a helmet in her left, without wings, (*victory* being usually represented with wings; *Suidas & Harpocrat.*) in commemoration of the success of Theseus in Crete, the report of which had not reached Athens before his arrival. It was constructed of white marble, and placed at the right hand of the entrance of the citadel.

Another temple of MINERVA, called *Parthenion*, because she preserved her virginity inviolate; or because it was dedicated by the daughters of Erechtheus, who were called Παρθενοί: (*Hesychius.*) It was called also, Εκατομπεδον, because it was one hundred feet square. It was burnt by the Persians, but again rebuilt by Pericles, and enlarged fifty feet on each side: (*Pausanias.*) It was built of white marble, and yet remains, a noble monument of antiquity, 229 feet long, 101 feet broad, and 69 feet high.

The temple of NEPTUNE, surnamed *Erechtheus*, was a double building, and contained the salt spring, called Ερεχθίς, which was supposed to have sprung out of the earth, from a stroke of *Neptune's trident*, in his contest with *Minerva*. This part of it was sacred to NEPTUNE. That which belonged to MINERVA was surnamed Πολίας, the protectress of the city; and Πανδρόσος, from one of the daughters of Cecrops. Here was the *olive* produced by *Minerva*; and her image, said to

have fallen from Heaven in the time of Erichthonius. It was guarded by dragons, called *οικεροι σφεις*; it had a lamp always burning with oil, and an owl before it: (*Apollod. l. 3.—Plutarch. Symp. l. 9. q. 6.*) The smaller edifice, which is an entrance to the other, is 29 feet long, and 21 feet 3 inches broad. The larger is 63 feet and a half long, and 36 feet broad. The roof is supported by ionic pillars channelled; but the chapiters are a mixture between that and the doric.

Behind the temple of *Minerva* stood the public treasury, called *Οπισθοδομις*. Here the names of all the creditors to the state were registered, called *εγγεγραμμενοι εν τη ακροπολει*; and when they had paid their debts, they were called *εξ ακροπολεως εξαληλινμενοι*. The tutelar gods of this treasury were *Jupiter Σωτηρ*, or the Saviour; and *Plutus*, god of wealth, whom they represented with wings, and (what was not usual) as having recovered his sight: (*Aristoph. Schol. Plut.—Thucyd. l. 2.—Philost. εικον. lib. 2.—Demosth. Schol. Orat. 3. in Timocrat.*) Here were deposited a thousand talents, to be used on any emergency; which, whoever wantonly expended, was put to death. Here were the chapels of *Jupiter Σωτηρ*, and of *Minerva Σωτειρα*: (*Lycurg. Orat. in Leocratem.*) The temple of *Agraulos*, daughter of *Cecrops*, or *Minerva*, consecrated to that name: (*Herodotus l. 8.*)—The temple of *Venus*, *Ιππολυτεια*, consecrated by *Phædra*, when in love with *Hippolytus*: (*Euripid. Schol. in Hippolyto.*)

LOWER CITY.—GATES.

THE LOWER CITY.

THE lower city contained all the buildings surrounding the citadel, encompassed with a strong wall built by different people at different times. The Μακρά τειχῆ, called Μακρά σκελῆ: (*Plutarch. Cimone*); and brachia longa, (*Propertius Eleg. l. 3*); it was about 5 miles long, and joined the harbour of Piræus to the city. The north side was built by Pericles, containing 40 stadia: (*Plutarch. Pericle.*) The south side was built by Themistocles, of square stones cemented by iron and lead; it was 40 cubits high, and 35 stadia in length; it was called Νοτιον τειχος, or παρὰ μεσση τειχῆ, or Νοτιον παρὰ μεσση τειχος, to distinguish it from the south wall of the citadel; and τειχος φαληρικον, because it included the port Phalerum; turrets were erected upon them, which were afterwards inhabited: (*Plutarch. Themistocl.—Appian. in Mithridatico.—Thucyd. lib. 1 and 2.*)

The Μενυχιον, the wall that encompassed the fort Munychia, and joined it to the haven Pyræus, contained 40 stadia; the exterior wall on the other side of the city was in length 43 stadia: thus the circumference of the city contained 178 stadia, rather more than twenty-two Roman miles.

OF THE GATES.

Πύλαι θριασαι, afterwards called Διπυλον, because they were larger than any of the rest.

Πύλαι Κεραμεικε, are supposed to be another name for the former gates: (*Philostratus in Philagoro*

Sophist. l. 2.—Xenophon Hist. Græc. l. 2.—Plutarch Pericle et Sylla.)

Πύλαι Πειραιαίαι, leading to the Piræus; near to which was the temple of Chalcodoon, and the tombs of those that died in defence of their country when the Amazons invaded Attica under Theseus: (*Plutarch. in Vit. Thes.*)

Ἰππαδεις, near to which *Hyperides* and his family were buried: (*Hesychius.*)

Ἡρίαι, where they carried forth dead persons to their graves; from ἡριον a grave: (*Theophrastus Charact. Ethic.*)

Ἰεραί, the gate leading to ELEUSIS, through which they, that celebrated the festival of Ceres Eleusinia, made a solemn procession; from ιερον, sacred.

Αἰγέως πύλαι, the gate of Œgeus, whose house stood where afterwards the Delphinium was built; the statue of *Mercury* at the east end of that temple was called Ερμης ἐπ' Αἰγέως πύλαις: (*Plutarch. Theseq.*)

Διοχαρης πύλαι, the gate of DIOCHARES.

Πύλαι Αχαρναίαι, that gate that looked towards ACHARNA, a borough in Attica.

Διομεια, that which lay towards the borough of the Diomians.

Πύλαι Θρακίαι, the THRACIAN gate.

Πύλαι Ἰτωνίαι, the ITONIAN gate, near which was the pillar erected in memory of the Amazons: (*Æschin. Philosoph. in Axiocho.*)

Πύλαι

Πύλαι Σκαιαι, the SCÆAN gate. (*Hilduinus in Vit. Dionys. Areop.*)

Ἀδριανὲ πύλαι, the gate of ADRIAN, by which they entered into that part of the city which Adrian re-built, called Ἀδριανουπολις.

OF THE STREETS.

The Streets of Athens are called by Homer *εὐρυαγυῖα*; (*Odyss.* 7.) Yet they were not very uniform or handsome; (*Dicæarchus in Descrip. Græciæ.*) Few of their names remain, as *Ἱερά Συνή*, the way to Eleufis; *Ὀδὸς θησεῖα*, between the long walls leading to the Piræus, or *ἡ εἰς Πειραιᾶ*.

Ἡ τῶν Πολεμίων, near the *Academy*.

Ἡ τῶν Ἑρμογλυφῶν.

Ἡ τῶν Κιβωτοποιῶν.

Ἡ Ἐσια.

Ἡ Ξενική.

Μυρμηκῶν Ὀδὸς.

Ρυμη τρίτη.

Τριποδῆς, a way near the Prytaneum, in which were storehouses stocked with tripods of brass; where was the satyr called *Περὶξοντος*, one of the masterpieces of Praxiteles: (*Harpocr. Ὠνητωρ.*)

OF THE BUILDINGS OF THE LOWER CITY.

1. *Πομπεῖον*, was an edifice in which were kept the sacred utensils used at festivals; it was at the entrance of the old city which looked towards Phalerum, and adorned with the statues of Athenian heroes.

2. The

2. The temple of VULCAN, or of VULCAN and MINERVA, not far from Ceramicus within the city, and was a public prison.

The temple of the HEAVENLY VENUS, called Ουρανία, who presided over chaste love, in opposition to Πανδημος Venus, who was the patroness of debauchery. Venus had other temples, some erected on account of Demetrius Poliorcetes, to Venus Lamia, and Leæna, in honour of two courtezans of those names: (*Plutarch. in Demetrio.*)

The temple of THESEUS was erected by Conon, in the middle of the city, near to which the young men performed their wrestlings. It was a sanctuary for slaves, and those who fled from persecution, in commemoration of Theseus, the guardian and protector of the distressed. Many temples were dedicated to him while alive, all, except four, he dedicated to Hercules, and called them Θησεϊα instead of Ηρακλεια, being rescued by his assistance from the king of the Molossians: (*Plutarch. in Vit. Thes.*) The form and order of architecture resembled the temple of Minerva in the citadel. Magistrates were created in one of these temples by the Thesmothetæ; (*Æschines Orat. in Ctesiphon.*) Causes were also heard there; and it was also a public prison,

Ανακειον, was the temple of CASTOR and POLLUX, called Ανάκες, where slaves were exposed to sale.

Ολυμπιον or Ολυμπειον, was a temple in honour of JUPITER the OLYMPIAN; this was the most magnificent structure in Athens; it was four stadia in circumference, and supported by pillars: (*Plin. 36. c. 6.*)

r. 6.) The foundation was laid by Pisistratus, but it remained unfinished till the time of Adrian, seven hundred years afterwards.

The temple of APOLLO and PAN was on the north side at the bottom of the citadel, in a grotto called Μακράι πετραι or Κεκροπιαί πετραι; where Apollo was supposed to have deflowered Creusa, the daughter of Erechtheus. (*Euripides Ione.*)

The temple of DIANA, surnamed Λυσίζωνος, where women, after the birth of their first child, dedicated their girdles to her: (*Apollonii Schol. lib 1.*)

Πανθεον was a temple dedicated to all the Gods, who were honoured with a festival called Θεοξενια. It was supported by 120 marble pillars. The history of the gods was engraven on the outside; and two horses were carved upon the great gate by Praxiteles.

The temple of the EIGHT WINDS, was a tower of eight square of marble, on every side of which was the figure of a wind, according to the quarter from which it blew, carved after a model by Andronicus Cyrrhastes. On the top was erected a little pyramid of marble, on which was placed a brazen triton, directing with a wand to that point it then blew. All the winds answered to the compass, and were represented by suitable figures, above which their names were written; Ευρος, south-east; Απηνιωτης, east; Καικίας, north-east; Βορεας, north; Σκειρων, north-west; Ζεφυρος, west; Νοτος, south; Λιψ, south-west.

3. Στόαι, Porticos; the most remarkable was Πεισιαννακτιος, afterwards called Ποικιλη, from its variety of pictures, drawn by the most eminent masters of Greece. Here Zeno taught philosophy, and instituted that sect which received their names from this place, Στοιχοι.

4. Μουσείον, was a fort near the citadel, so called from Musæus the scholar of Orpheus, who used to repeat his verses in this place; and here he was buried. It was obliged by Antigonus to entertain a garrison; and Demetrius surrounded it with a wall.

5. Ωδείον; a music theatre, built by Pericles; it was filled with seats, and ranges of pillars in the inside; and the outside roof was bent gradually downwards; so constructed in imitation of the king of Persia's pavilion: (*Plutarch. in Pericle.*) Here was a tribunal; (*Aristoph. Vesp.*) It was beautified by Lycurgus; (*Hyperid. pro Lycurgo*); being destroyed in the mithridatic war, (*Appian. in Mithridatico,*) it was rebuilt by Herodes Atticus with such splendour as to surpass all other buildings in Greece: (*Pausanias.*) It was situated in the Ceramicus.

6. CERAMICUS; there were two places of this name, so called from Ceramus son of Bacchus and Ariadne; (*Pausanias—Suidas—Plin. l. 7. c. 56.*) or probably απο της κεραμεικής τέχνης, from the potter's art, which was first invented in one of them by Coræbus. One of them was within the city, and contained temples, theatres, porticos, and the like;

like; the other was in the suburbs, and was a public burying place, and contained the academy and other buildings.

7. *Αγοραι*; these were very numerous; but the old and new forum were the most remarkable:

The NEW *Forum* was called *Ερετρια*: (*Strabo. lib. 9.*) It was near the portico of Zeno: (*Pausanias.*)

The OLD *Forum* was in the *Ceramicus* within the City, called *Αρχαία αγορά*. Here the public assemblies of the people were held. Here tradesmen exposed their goods to sale; each trade having a separate market: (*Menexen. Plato. p. 234. tom. 2. edit. Serran.—Schol. Eurip. Hecat. lin. 288, in V. παρεγορησον.*)

Κυκλος, where slaves were sold: (*Hesychius.*)

Αλφιστοπωλεις αγορά, the bakers market.

Ιχθυοπωλεις αγορά, the fishmongers market.

Γυναικεια αγορά, the market for women's apparel.

Οινος, the wine market.

Ελαιον, the oil market; and many others: (*Pollux l. 9. c. 5.*)

The time of sale was called *πληθυστα αγορά*, full market; different hours being appointed for the sale of different commodities: (*Suidas.*)

8. *Βουλευτηρια*, public halls for companies of tradesmen, where they deliberated on things relating to their trade.

Trade was much encouraged at Athens; and if any one ridiculed it he was liable to an action of slander:

flander: (*Demosth. Orat. in Eubulidem.*) †Solon applied himself to merchandize; the founder of the city Massilia, was a merchant; Thales, and Hippocrates the mathematician, traded; and Plato sold oil in Egypt. (*Plutarch. Solone.*)

9. Aqueducts, were few before the Roman times; the want of them was supplied by wells. It was enacted by Solon, that where there was a public well within four furlongs, it might be used; but those at greater distance should be obliged to provide a well. If they dug ten fathoms without finding water, they were allowed ten gallons a day from their neighbours: (*Plutarch. Solone.*) Adrian laid the foundation of an aqueduct supported by ionic pillars, which was finished by Antoninus.

OF THE GYMNASIA.

Public edifices for the use of philosophers, rhetoricians, and other professors; for wrestlers, pugilists, dancers, and others; consisted of many divisions, as,

Στοαι, Porticoes filled with ἐξεδραι, and side-seats: here the scholars probably met.

Εφηβειον, where the ephebi or youths exercised.

Κωρικειον, αποδυτηριον, γυμναστηριον, the undressing room.

Ελαιοθεσιον, αλειπτηριον, where the combatants were anointed.

Κονιστηριον, κονιστρα, where the dust with which they sprinkled those who had been anointed, was kept.

Παλαιστρα,

Παλαιστρά, where the exercises of the πενταθλον, and the παγκρατιον were performed. The floor of it was covered with dust, that they might not fall.

Σφαιριστηριον, where particularly they exercised with the ball.

The area of the Περιουλιον, piazza, a square or oblong place in the middle of the gymnasium, for walking, leaping, or the coit.

Ζυγοι, places covered at the top, for wrestlers.

Ζυγα, or περιδρομιδες, were walks open at the top, for exercises in the milder part of the year.

The Baths, where were waters of different degrees of heat and cold. They were used after the termination of a war, or any laborious enterprise: (*Artemidorus Oneirocrit. lib. 1.*)

The Stádium, a large semicircle, built with steps above each other for the accommodation of spectators. The most remarkable was that built near the river Ilissus, by Lycurgus, and enlarged by the powerful Athenian citizen, Herodes Atticus. It was built of pentelick marble, and was very magnificent: (*Pausanias.*) It was about 125 geometrical paces long, and 26 or 27 broad. It thus assumed the name of Stadium, being the eighth part of a Roman mile.

Λυκειον, Lyceum, on the banks of the Ilissus, so called from Apollo, Λυκοντονος, or Λυκιος, to whom it was dedicated: (*Plutarch. in Symp. l. 8. q. 4.*) Some ascribe the building of it to Pisistratus, some to Pericles, and some to Lycurgus. Here Aristotle taught philosophy; walking every day till the hour

hour of anointing, which was before meals. Thus called Περὶπατητικοί, ἀπο τῆ περιπατεῖν, peripateticks: (*Suidas, Cicero, &c.*)

Ἀκαδημία was part of the *Ceramicus* without the city, from which it was distant about fix stadia, or a quarter of a league; thus called from *Academus*, or *Echedemus*: (*Dicaearchus—Plutarch. Theseo—Horat. lib. 2. ep. 2.*) Plato read his lectures in this place. At its entrance was the altar and statue of Love: (*Pausan. lib. 1. cap. 30.*) It was surrounded by a wall (*Suidas*) built by Hipparchus, the son of Pisistratus, and the expence of it was defrayed by a tax upon the people; hence the proverb Ἰππαρχῆς τείχιον. It was adorned with covered walks: (*Plut. in Cim.*)

Κυνοσαργεῖς was in the suburbs near the *Lyceum*, from κυων αργος, a swift dog, that when Diomus was sacrificing to Hercules, snatched part of the victim: (*Hesychius, &c.*) Here were shady and solitary walks; (*Horat. lib. 2. ep. 2.*) and temples to Hercules, Hebe, Alcmena, and Iolaus. Here was the gymnasium for the use of strangers: (*Plutarch. Themistocle.*) Here was a court of judicature, where causes concerning illegitimacy were heard: and concerning those who falsely inserted their names among the native Athenians: (*Nonnus Monachus in Collect. Hist.*) Here Antisthenes instituted a sect of philosophers, called Κυνικοί, Cynicks, from the name of the place: (*Diog. Laert. Antisthene.*)

OF THE THEATRES.

Theatres were dedicated to Bacchus and Venus ; (*Lactant. l. 6.*) From the former they are supposed to have dated their origin ; (*Polydor. Virg. l. 3. c. 13.*)

Διονυσιακα, stage plays, were so called.

Διονυσιακοι τεχνιται, workmen employed in building theatres, were so called.

The most antient theatres were temporary ; formed of boards, gradually placed above each other, for the accommodation of spectators, and therefore called κρηα ; (*Hesychius.*) This being the cause of much danger, they were built of stone, commonly of marble. They were nearly semicircular, as amphitheatres were oval.

Σκηνη, was a partition, assigned for the actors, reaching across the theatre. It sometimes turned round, and then was called *versatilis* ; or drawn up, and then called *ductilis* ; (*Pollux, lib. 4, cap. 19.*)

Βροντειον, was a place under the floor, where were brazen vessels, filled with stones and other things, to imitate the noise of thunder.

Επισκηνιον, a place on the top of the scene, in which the machines and representations were moved.

Παρασκηνιον, behind the scenes, where the actors dressed themselves.

Προσκηνιον, the stage, on which they acted.

Ορχηστρα, where the chorus danced and sung ; in the middle of which was the λογειον or θυμελη, the pulpit.

Υποσκηνιον, a place under the pulpit for the music.

Κοιλον, cavea, was appointed for the spectators, in three divisions, one above the other. The lowest belonged to persons of quality, and magistrates; the middle to the commonalty; the uppermost to the women. Porticos were erected behind the cavea, where the spectators retired for shelter in rainy weather.

OF THE HARBOURS.

Πιραιευς, Piræus, which belonged to the tribe of Hippothoontis, was about 40 stadia from the city, before the building of the μακρά τειχη. It contained three ορμοι or docks; one called Κανθαρος, from a hero of that name; another Αφροδισιον, from Αφροδιτη, Venus, who had two temples there; the third Ζεα, from ζεια, bread corn. Here was μακρά σοα, one large portico formed from five smaller ones. Here were two forums; one near the *long portico* and the sea; the other more distant from it.

Μουνυχια, Munychia, a promontory not far from Piræus; the name was derived from Munychus, who in this place dedicated a temple to Diana, surnamed Μουνυχια.

Φαληρον, Phalerum, belonged to the tribe Antiochis, and was about 35 stadia from the city; (*Thucydides*;) or 20 stadia. (*Pausanias Arcadicis*.)

OF THE CITIZENS.

The inhabitants of Attica were of three sorts; the number of citizens in the time of Pericles was not twenty thousand; (*Plutarch. in Pericle.*) The number of strangers was ten thousand; and of slaves four hundred thousand; (*Athenæus Deip. l. 6.*) It was enacted, that all strangers who intended to live at Athens, should be compelled, after a short residence, to enrol their names among the free citizens; (*Aristoph. Ran.*) It was afterwards decreed that none but eminent and meritorious characters should be citizens; (*Demosth. in Near.*) The citizens, thus admitted, were called *Δημοποῖητοι*, and this privilege was conferred only by the popular assembly. Six thousand were required to be present to ratify it. Their votes were privately taken by the Prytanes, and were signified by casting small stones into an urn; and those who petitioned for this honour, were not admitted into the place of the assembly. If it at length appeared to have been conferred on an unworthy person, an appeal might be made to another tribunal, and their election might be set aside; (*Demosth. in Near.*) It was also enacted, that none should reside as free citizens at Athens, except those who were banished from their own country, or voluntarily settled there with their whole families; (*Plutarch. Solon.*) They were admitted to their rights by certain ceremonies, and enrolled in a certain tribe; (*Demosth. in Near.*) In the ninetieth olympiad, an inquisition was appointed to be made into the pretensions of those

who claimed the rights of freedom, which was called διαψηφισις; (*Harpocrat.*) When any one was accused of making a false claim, the δημαρχος or prefect of the borough, to whose care was committed the ληξιαρχικον γραμματειον, public register of the citizens, assembled the members of his δημοται, borough. The names of all the citizens were then recited out of the register; the person accused named the particular φρατρια, ward, to which he pretended to belong, and was obliged to prove his right of succession by proper witnesses. If he claimed his freedom from the gift of the people, the decree of the popular assembly to his appointment was to be produced. The δημοται, after taking an oath to determine honestly, and deliberating upon the evidence, privately delivered their opinions, in expressing which they commonly used leaves or beans. If the number of white beans was greater than of the black, he was acquitted; if the black beans prevailed, he was deprived of his freedom, and called αποψηφισμενος, and the act of condemnation was called αποψηφισις; (*Demosth. in Eubul.—Pollux lib. 8.—Suidas—Hesychius.*) The verdict was given before sun-set; and the person deprived of his freedom was reckoned among the μετοικοι, sojourners. If he was not satisfied with his sentence, he might appeal to the Thesmothetæ, who, if his appeal was just, restored him to his family; if unjust, he was sold for a slave. Hence, to prevent such disputes, fathers were obliged to enrol their sons in the register of their φρατρια, borough, termed κοινον γραμματειον, at which time they swore that the child was lawfully born or lawfully adopted; (*Isæus de Apollod. hered.*)

The

The *φρατορες*, members of that ward, had the power of rejecting any one against whom sufficient evidence appeared, concerning which they voted by private suffrages; (*Demosth. in Macart.*) Appeal might be made from their sentence to the magistrates; (*Demosth. in Neær.—Isæus de Apoll. hered.*) The adopted sons were registered upon the festival *θαργελια*; the natural sons upon the third day of the festival *Apaturia*, called *κρηωτις*, in the month *Pyanepsion*. Some say they were registered at one year, others at three or four years old; (*Etymol. Aut. v. Απατερια.—Proclus in Platon. Timæum.—Heliodor. lib. 1.—Aristoph. Ran. act. 1. sc. 7.*) Young persons were enrolled a second time in a public register, in which they were admitted of the number of the *εφηβοι*; (*Pollux lib. 8. cap. 9.*) when their hair was shaved and consecrated to some of the gods. They were registered a third time before the festival *Panathenæa*, when those who were twenty years old were introduced at a public meeting of the *δημοται*, men of the same *δημος*, tribe, and entered in a register, called *ληξιαρχικον γραμματειον*; (*Pollux lib. 8. cap. 9.*) this was called *εις ανδρας εγγραφεισθαι*, to be registered among the men. The inhabitants were of three kinds, the *πολιται*, or freemen; *μετοικοι*, or strangers; *δεδτοι*, or slaves. The people were divided by *Cecrops* into four *φυλαι*, tribes; each tribe was subdivided into three parts, called, *τριττυς*, *εθνος*, or *φρατρια*; and each of these into 30 *γενη*, families, and called *τριακαδες*; they were also called *γεννηται* and *ομογαλακτοι*, and *οργεωνες*; (*Pollux, lib. 3. c. 4.—l. 8. c. 9.*)

The names of the tribes were different in different æras: at first they were called Κεκροπιδες, from Cecrops; Αυτοχθων; Αχταια, and Παραλια; they were afterwards called Κραναις; Αθθις; Μεισογαια; Διακρις. Erichthonius called them, Διας, Αθηνιας; Ποσειδωνιας; and Ηφαιστιας, from different deities. Afterwards they were called Τελεοντες; Οπλιται; Αιγικορεις; Αργαδες; (*Herodotus*, l. 8. c. 44.) These names they received from the sons of Ion; (*Eu-ripidis*, *Ion.*—*Herodotus*, l. 5. c. 66.) Οπλιται; Εργαται; Γεωργοι; and Αιγικοραι; (*Plutarch. Solone.*) They were afterwards augmented to ten, and then to twelve; (*Plutarch. Demetrio.*) and again changed their names; (*Stephan Ατταλις et Βερενικιδας.*) These tribes had public feasts, at which they met to promote friendship and good neighbourhood; (*Athenæ*, lib. 15.) If the whole tribe assembled, the feast was called δειπνον φυλετικον; if only one, φρατρια, it was called, δειπνον φρατρικον; if of a δημοσ, it was δειπνον δημοτικον.

Δημοι were little boroughs in Attica, several of them belonging to every tribe; their number was 174; (*Eustath. in Il. β.*—*Strabo*, l. 9.) καθυπερθεν or υπενερθεν, upper or lower: There were other boroughs, belonging to no particular tribes.

OF THE SOJOURNERS.

Μετοικοι, those were called so who came from a foreign country and settled in Attica, being admitted by the council of Areopagus, and publicly registered; (*Aristophanes Schol. in Aves.*) They were considered as an useless part of the commonwealth, because of their incapacity to vote in any assembly;

assembly; (*Aristophan. in Suidas.*) They were intrusted to the care of one person, called *προστατης*, who was to protect them from oppression; (*Terent. Eunuchus. act ult. sc. ult.*) If they refused to appoint a protector, they were liable to an action before the Polemarchus, called *απροστασις δικη*, when their goods were confiscated. The commonwealth also demanded of them several services. The men were obliged to carry *σκαφαι*, little ships, as emblems of their foreign extraction, in the Panathenæa, a festival in honour of Minerva. They were hence called *σκαφεις*, or *σκαφηφοροι*. The women carried *υδριαι*, vessels of water, or *σκιαδεια*, umbrellas, to shelter the free women from the weather, and are hence called *υδριαφοροι* and *σκιαδηφοροι*; (*Æliani varia Historiæ, lib. 6. c. 1.*) The men paid an annual tax of ten, (*Hesychius*), or twelve *drackms*, and the women who had no sons, six. This was called *μετοικιον*; (*Lysias Orat. in Philonem.*) and was remitted in the time of Themistocles; (*Diodor. Sicul. l. 11.*) Upon the failure of paying this imposition, the delinquent was immediately seized by the taxmasters, and carried to the market called *μετοικιον*, (*Plutarch. Flaminio.*) and *πωλητηριον τε μετοικιε*, (*Demosth. Orat. 1. in Aristogit.*) where they were exposed to sale by the *πωληται*, officers of the public revenue; (*Plutarch. Flaminio.—Diogenes Laertius, Xenocrate.*) Those who had been serviceable to the public, were honoured with an exemption from the payment of all imposts, except what were demanded of free-born citizens; this was called *ισοτελεια*, and the persons enjoying it, *ισοτελεις*, because they did *ισα τελειν τοις ασοις*, pay an equal pro-

portion with citizens. They had *εσιατορες*, who entertained them.

OF THE SLAVES.

There were two sorts of *slaves*, the most numerous of the inhabitants of Attica. One became so from poverty, from the chance of war, or from the perfidy of those who trafficked in them, and were called *θητες* and *πελαται*; (*Pollux, lib. 3. c. 8.*) but were at liberty to change their masters, or release themselves, if they could, from servitude. The other slaves were such as were at the absolute disposal of their masters.

Slaves were not allowed to imitate the freemen in their dress or manners. They were not to wear long hair; (*Aristoph. Avibus*). The form in which they were to cut it was called *θριξ ανδραποδωδης*; (*Eustath. in Il. α.*) The coats of freemen had two sleeves, *αμφιμασχαλοι*; those of slaves only one, *ετερομασχαλοι*; (*Pollux. l. 7. c. 13.*) They were not allowed commerce with boys, or to anoint themselves; (*Plutarch. Solone.*) They were not permitted to plead for themselves, or to be witnesses in any cause; (*Terent. Phormio, act. 2. sc. 1.*) Confession was extorted from them by torture; and whoever demanded any slave for this purpose (which was called *προκαλειν*, and the action *προκλησις*) was obliged to indemnify the master if he should die; (*Demosth. Orat. adv. Pantænetum.—Aristoph. Ranis, act 2. sc. 6.*) Slaves were not permitted to worship some of the deities. They were reduced to obedience by corporal severities. No man was allowed to call his slaves by the name of celebrated characters;
(*Alex.*

(*Alex. ab Alex. l. 3. c. 20.*) or of any of the solemn games; (*Athenæus Deipnosoph. l. 13.*) They were called after the name of their native country, or of other familiar names in use; (*Strabo, lib. 7.*) which were chiefly of two syllables. They were prohibited from bearing arms, and seldom served in war; (*Virg. Æneid. 9. v. 545.*) except upon particular occasions; (*Pausanias.—Plutarch, Cleomene.*) when they sometimes obtained their liberty by desertion; (*Aristoph. Equit.*) and this was called *αυτομολειν*; but if they were taken, they were bound to a wheel, and beaten; (*Aristoph. Pace.*) If they were detected in theft, they suffered the same punishment; (*Terent. Andria—Horat. Ep. lib. 1.*) They were sometimes racked upon the wheel to extort a confession; (*Aristoph.*) They were beaten with whips for common offences, as *μασιγίαν* implies; during which they were sometimes tied to a pillar; (*Pollux. Onomast. l. 3. c. 8.*) When convicted of any notorious offence, they were condemned to grind at the mill, a toilsome and laborious task; (*Cicero de Orator.*) They were sometimes marked on the forehead; or stigmatized in the offending member; (*Galen, lib. 6.*) Hence they were called *σιγμαται* and *σιγωνες*; (*Pollux. lib. 3. c. 8.*) and *ποικιλοπτερος*, from a bird of various colours; (*Aristoph. Av.*) and *inscripti*; (*Plin. lib. 18. c. 3.*) and *literati*; (*Plautus—Plutarch. Pericle.*) It was considered not as a mark of infamy, (*Phocylides, v. 212.*) but of honour in Thrace; (*Herodotus, lib. 5.—Claudian, lib. 1. in Rufinum.*) They were allowed at Athens to take refuge in the temple of Theseus, when they were oppressed, and it was sacrilege to force them from it;

it; (*Plutarch. Theseo.*) They might bring an action against their masters for ill-treatment, which was called *υβρεως δικη*, when they had violated their chastity; it was called *αικιας δικη*, when it was commenced on account of severity. If the complaints were just, the master was to sell his slave; (*Pollux, lib. 7. c. 2.—Pollux, ex Eupolis Πολ.*) They might commence an action against any one who had injured them; (*Athenæus Deipn. lib. 6.*) Their condition was preferable to slaves of other places; (*Demosth. Philip. 2.—Plaut. Stich.*) They might purchase their freedom; (*Plaut. Casina.*) While they were under a master they were called *οικηται*; when they had regained their freedom, *δουλοι*; (*Chrysippus de Concord. l. 2.*) They were sometimes advanced to the dignity of citizens; (*Aristoph. Ranis, act 2. scen. 6.*) Whence the public criers were forbid to proclaim the freedom of a slave in the theatre, that other nations might respect the privileges of Athens, (*Æschines in Ctesiphontem*;) and they who procured their freedom, *απελευθεροι*, were called *νοθοι*, illegitimate citizens; (*Nonnus in Nazianzeni στηλιτ. α.*) When they became free they were to pay a tax of twelve drachms and three oboli, (*Harpocrat*;) and were also obliged to chuse a *προσατης*, who was the master from whose service they were released. If they behaved improperly, he might arrest them, and carry them before a judge; who if guilty, might deprive them of their liberty. If they were acquitted they became *τελεως ελευθεροι*, entirely free; this action was called *απροσασις δικη*; but if they should receive any injury from their patron, they had the privilege of electing an *επιτροπος*, curator, who was

to defend, to appeal, and to plead for them; (*Suidas—Harpocrat.*) The Helotæ, slaves of Sparta, (so called from Helos, a Laconian town, conquered by the Spartans) were treated with great rigour; (*Strabo, l. 8. — Harpocrat. — Plutarch. Lycurgo.*) There were also the Prenestæ in Theffaly; the Claretæ and Mnoitæ in Crete; the Gymnitæ at Argos; the Corynephorî at Sicyon, and many others.

On the first day of every month the merchants, called ἀνδραποδοκαπηλοι, exposed them for sale in the slave market; (*Aristophan. Schol. Equit.*) the crier standing on a stone, called πρᾶτηρ λίθος, and assembling the people; (*Pollux, l. 3. c. 8. — Cicero Orat. in Pisonem.*) At Athens the new-bought slave was entertained, and sweetmeats poured upon his head, which were called καταχυσματα; (*Aristoph. Pluto—Pollux, l. 3. c. 8.*) The Thracians bought their slaves with salt, hence they were called πρὸς αλός ηγορασμένα. The Chians were the first who paid money for them; (*Cæsar. Rhod. Antiquitat. l. 25. c. 9.*) Homer's heroes exchanged their captives for provisions; (*Iliad. H. 472.*) In the time of Adrian, masters were prohibited from putting their slaves to death.

OF THE ATHENIAN MAGISTRATES.

By the law of Solon, no man who had not a good estate, could bear the office of a magistrate; but by the law of Aristides, every man was admitted a share in the commonwealth; (*Xenophon de Rep. Athen.*) Before he was admitted, he gave an account of his past life before judges in that part of the forum called δοκιμασία; (*Lyfias Orat. in Evandr. — Æschines contr.*

contr. Timarchum.) In the first assembly, *κυρια*, he again appeared, and if any charge was substantiated against him, he was deprived of his honours; (*Demost. in Theocr.*) It was a capital crime to enter on his office in debt; and such actions were heard by the Thesmothetæ; (*Demosthen. Leptinea, et Timocratea.*)

The magistrates of Athens were divided into three sorts;

1. *Κειροτονητοι*, who were elected by the people, and so called, because they were elected by *holding up of hands*. They assembled in the *Pnyx*.

2. *Κληρωτοι*, were promoted by lots, drawn by the Thesmothetæ in the temple of Theseus. The name of every candidate was inscribed on brass, put into an urn, with beans; and those were elected whose tablets were drawn out with white beans. Any person putting more than one tablet into the urn suffered capital punishment; (*Demosth. in Bæotum de nomine.*) Whoever was deprived after his election, was excluded the assembly, and forbid to make orations to the people; (*Demosth. in Aristogit.*)

3. *Αιρετοι*, were extraordinary officers, appointed by particular *tribes*, to superintend public affairs.

At the expiration of their offices they were obliged to give an account of their management to the notaries, *γραμματεεις*, and *εϋθυνη*, the logistæ. If they failed to do this, they were refused a crown, the usual reward of their labours; and till their conduct was approved, they were not allowed to accept any
other

other office; (*Suidas—Hesychius—Æschines Orat. de Emen. legat.—Eschin. in Ctesiphontem.*)

There were ten λογισταί, who examined their accounts. If the accounts were refused, an action was commenced against them, called αλογιστική; (*Hesychius—Ulpianus in Demosth. Orat. de fals. legat.*) The proclamation was, τίς ἐσθλὸν καταγορεύει, who will accuse? (*Æschines contra Ctesiphont.*) The limited time for complaint was thirty days. Whoever refused to appear, he was summoned before the senate of 500; and not then appearing, punished with ατιμία, infamy.—The nine Archontes in every κῆρυξ inquired whether the magistrates had done their duty? If any were then accused, the accusation was pronounced just by holding up their hands, which action was called καταχειροτονία. Afterwards those who thought him innocent held up their hands, which was called αποχειροτονία. The majority decided the cause.

The magistrates entered on their office on the first of Hecatombæon. It was a festival called Εισιτηγία. Sacrifices were offered by the senators and other magistrates, and prayers made for the prosperity of the city in the chapel of Jupiter and Minerva the counsellors; (*Suidas—Ulpian in Median—Antiphon. Orat. de Chor.*)

OF THE ARCHONS.

There were nine Archontes, elected by lots: before they entered on their offices they were examined in the Senate-house, which was called ανακρισις; and in the Forum, which was called δοκιμασία; where
questions

questions were asked them concerning their ancestry, their tribe, whether they were related to Apollo Patrius, and Jupiter Herceus; (*Aristoph. Nubibus et Avibus.*) their estate, their service in war, and their parental duty; (*Demosth. in Eubulid.—Pollux Onom. l. 8. c. 9.*) and whether they were ἀφελείς, without personal defect; (*Dicæarchus contr. Aristogit.*) illegitimate citizens and foreigners were afterwards eligible; (*Xiphilinus Adriano, Phlegon. Trallianus—Plutarch. Sympos. lib. 1. prob. 10.—lib. 10. prob. ult.*)

They were admitted by an oath to observe the laws, to administer justice, to be incorruptible, or if corrupted, to dedicate a statue of gold of equal weight with themselves to the Delphian Apollo; (*Plutarch Solone—Plato.*) The oath was delivered in the Portico, βασιλείος στοά, or at the stone tribunal in the Forum, πρὸς τῷ λίθῳ; they then repeated the oath in the Citadel.

I. THEIR AUTHORITY.

They punished malefactors with death; they had a joint commission to appoint the Δικασταί, and Ἀθλοθεταί, by lots, electing one from each tribe; of constituting the Ἰππαρχοί, Φυλαρχοί, and Στρατηγοί; of inquiring into the conduct of other magistrates; and of deposing the unworthy: (*Pollux Onom. l. 8. c. 9.*)

They wore garlands of myrtle: (*Pollux, ibid.*)

They were exempted from the payment of taxes for the building of ships. Any person striking them, when wearing their garlands, was punished with ατιμία, infamy: (*Demosth. in Midiana.*)

Ἀρχων, was chief of the nine; and sometimes called **Ἐπωνυμος**, because the year was denominated from him. His power was over ecclesiastical and civil affairs. He determined all causes between married people, (*Plutarch. Alcib.*) concerning wives delivered of posthumous children; wills and testaments, dowries and legacies; he had the care of orphans; he was to redress injuries, and punish drunkenness; to take the first cognizance of some public actions. He kept a court of judicature in the *Odeum*, where trials concerning provisions and the like were brought before him. He appointed **Ἐπιμεληται**, curatores, to provide for the celebration of the feasts, called **διονυσια**, and **θαργηλια**; to regulate stage plays: (*Pollux Onomast.—Lysias in Alcibiad.—Demosth. in Macar.—Suidas.—Harpocraton.*) He suffered death, if guilty of drunkenness during the administration of his office.

Βασιλευς, decided disputes among the priests and families sacred by inheritance, as the Ceryces, and Eteobutadæ. Accusations of impiety, profanation of mysteries, or temples, were personally brought before him. He assisted in the celebration of the Eleusinian and Lenæan festivals, (*Pollux. lib. 8.*) and of the Panathanæa, Hephæstia, and Promethea, where they ran races with torches in their hands. He offered public sacrifices for the prosperity of the commonwealth. His wife, called **Βασιλισσα**, was to be a legitimate citizen of Athens, and a virgin; (*Demosth. in Nearam.*) His court of judicature was in the royal portico. He took accusations of murder, and referred them to the Areopagites, among whom he had a right of suffrage; but laid
 aside

afide his crown, a badge of his office, during the trial; (*Demosth. in Lacritum et in Neæram.*)

Πολεμαρχος, exercised authority over strangers and sojourners in Athens, as the Archon did over the citizens; (*Schol. Aristoph. ad Vesp. 1037.*)—He offered sacrifice to Enyalios, who was Mars, or one of his attendants, and another to Diana, named *Αγροτέρα*, from an Athenian borough. He celebrated the exequies of Harmodius; and took care that the offspring of those that died in the service of their country should be maintained from the public treasury. These magistrates were assisted by the Παρεδροι, assessors, who were admitted into office in the same form, and under the same restrictions; (*Harpocrat. Pollux. lib. 8.*)

Θισμοθεται were the six other Archontes; who received complaints against false accusers in writing. Disputes between citizens, strangers, sojourners, slaves, and merchants, were brought before them; (*Harpocrat.*) They preferred the appeals to the people; (*Pollux. lib. 8.*) they publicly examined several of the magistrates, and took the votes in the assemblies. They ratified public contracts, appointed days of business for the judges, and prosecuted those who attempted to mislead the unwary into any act injurious to the commonwealth. They were accustomed to walk about the city by night, and correct those who committed any disorder; (*Ulpian in Orat. adv. Med.*)

The Archontes were assisted by the Ευθυνοι, in examining the accounts of the magistrates; and in fining those who were guilty of maladministration. They were sometimes called Εξετασαι and Συνηγοροι: (*Aristot. Polit. l. 6. c. ult.*)

OF THE INFERIOR MAGISTRATES.

Οἱ Εὐδαικα, were elected from the ten tribes, one from each. To which was added, Γραμματεῖς, a register. They were sometimes called Νομοφυλακες, keepers of the laws. They superintended public prisoners, and conducted criminals to execution. They had power to seize suspected persons; and, upon their confession, to put them to death: otherwise, to prosecute them.

Φυλαρχοι, presided over the Athenian tribes, one being allotted to each. This was afterwards a military term, and the governors of tribes were called Επιμεληται φυλων. They took care of the treasure of each tribe; and summoned them together, as occasion required.

Φυλοβασιλεις, an office with respect to particular tribes, resembling that of the βασιλευς, to the commonwealth. They were elected from the ευπατριδαι, nobility; they had the care of public sacrifices, and other religious ceremonies peculiar to their respective tribes; and held their court in the βασιλειον, and sometimes in the Βεκολειον.

Φρατρίαρχοι, Τριττυαρχοι, had in the several φρατρίαι and τριττυες, the same power that the Φυλαρχος exercised over the whole tribe.

Δημαρχοι, had the same offices in the Δημοι, managed the revenue, assembled the people in the boroughs under their jurisdiction, whose names were registered, and presided at the election of senators, and magistrates chosen by lots. Some-

times they were called *Ναυκαραί*, and the boroughs *Ναυκαραίαι*, being obliged, besides two horsemen, to fit out one ship for the public.

Ληξιαρχοί, six officers, assisted by 30 others; they laid the fines on those who did not attend the public assemblies; and took the votes of those who were present: They kept the *ληξιαρχικὸν γράμματειον* or *λευκῶμα*, public register of the city, where were written the names of those citizens who were old enough to enter on their patrimony, which they called *ληξίς*. Those who were busy in the market, they compelled to attend public business, in which they were assisted by the *τοξοταί*, servants, who lived in tents in the Forum, and afterwards in the Areopagus. There were a thousand of them in Athens. They received their name from the arms they wore; as the *Δορυφοροί*, the guards of kings. They were also called *Δημοσίοι ἐποπταί*, from their offices; sometimes *Πευσινιοί*, from Peusinus, who probably instituted the office; and sometimes *Σκυθαί*, from Scythia; people of that country being generally chosen: (*Aristoph. Scholiast. Acarn. et Thesmoph.*)

Νομοφυλάκες, were to observe that the magistrates or people made no innovation in the laws, and to punish the refractory: (*Cicero de legibus, lib. 3.—Columella de Re Rustica, lib. 12. c. 3.*) They were seated with the *Προεδροί*; wore a white ribband: and had chairs for them opposite to the Archontes.

Νομοθεταί, one thousand in number, elected by lot from the judges in the court *Heliaëa*; they were

to inspect the old laws, and prepare them for the revision of the people. They were to see that no ditches or furrows were made under the Pelasgian wall, to apprehend the offenders, and send them to the Archon.

OF THE PUBLIC REVENUE.

Τελη, were those revenues which arose from lands, mines, woods, and other possessions, appropriated for the use of the commonwealth; the tributes paid by the sojourners, and freed servants; the customs required upon certain arts and trades, and of merchants, for the exportation and importation of their goods.

Φοροι, were the annual payments exacted from tributary cities, which were first levied by the Athenians, to carry on the war in case of another invasion of Xerxes. The sum collected by Aristides amounted to 460 talents; (*Plutarch. in Aristide.*) In the beginning of the Peloponnesian war, it amounted to 600 talents; (*Plutarch. Pericle.—Thucydides.*) It afterwards arose to 1,300 talents.

Εισφοραι, were taxes imposed on the citizens, sojourners, and freed servants, by the assembly and senate for extraordinary purposes.

Τιμηματα, were fines and amercements; a tenth of which was given to Minerva, and a fiftieth to the other gods and the heroes; this was called Επωνυμοι: (*Sigonius.*)

OF THE PUBLIC TREASURERS, &c.

Ἐπίστατης, was elected by lot from the Prytanæ, and kept the keys of the treasury; which office none could enjoy more than once, or longer than one day; (*Pollux, lib. 8.—Ulpianus in Androtianam.*) He was keeper also of the public seal, and of the keys of the citadel; and he was the president of the Proedri.

Πωληται, were ten in number; (*Æschin. in Ctesiph.*) they were empowered to let out the public money, to sell and confiscated estates. These contracts were confirmed in the name of their president. They were to convict those who had not paid the tribute called Μετόικιον, and sell them by auction. Under these were the Εκλογεῖς, who collected the public money, from those who leased the city estates, who were called Τελωναι, who were to give their own security, and that of others, for the payment of the money due on their leases. If they failed to do this, any longer than the 9th Prytanea, they were subject to forfeit twice the principal; if this was neglected, they were imprisoned, and their property confiscated: (*Suidas.—Ulpian. in Demosth.*) After the expulsion of the thirty tyrants, officers called Συνδικοι, were created; authorized to take cognizance of all complaints concerning the confiscation of goods; (*Lyfias pro Nic.*)

Επιγραφεις, were assessors of all the taxes and contributions; they kept the public accounts, and prosecuted those who were in arrears.

Αποδεκται,

Αποδεκται, were ten general receivers, to whom all the public revenues, contributions, and debts were paid. They registered all their receipts; and those who had paid before the whole senate, were erased from the debt books. Disputes arising from the payment of taxes were sometimes decided by them.

Αντιγραφεὺς τῆς βουλῆς, was a public notary, at first appointed by election, afterwards by lot, as a check upon the Αποδεκται, to prevent fraud and mistakes.

Ἑλληνοταμιαί, or Ἑλληνοταμιαῖοι, held the same offices in the tributary cities that belonged to the Αποδεκται, in their own jurisdiction.

Πρακτορες, those who received money for the city, arising from fines imposed on criminals.

Ταμιαὶ τῶν θεῶν, καὶ τῶν θεῶν, those who received that part of the fines due to Minerva, and other gods. This was done before the senate. They were ten in number, elected by lot, from the Πεντακοσιομέδιμνοι, nobles; they might remit any fine, if it appeared unjustly imposed. These were the same with those called,

Κωλακρεται, who were priests, that claimed the relics of sacrifices, amongst which were the skins and the Κωλαί; (*Aristoph. Schol. Avibus. Vespis.—Suidas.—Ulpianus in Demosth.*) They received the τριώβολα, which were distributed among the judges, and called Δικαστικὸς μισθός.

Ζητηται, were appointed, upon extraordinary cases, to enquire after public debts, when the sums were become considerable.

OF THE PUBLIC EXPENDITURE.

The public money was divided according to the various uses to which it was employed.

Χρηματα της διοικησεως, means what was expended in civil uses.

Στρατιωτικα, were those who were commissioned to pay the expences of war.

Θεωρικα, money consecrated to pious uses, in which were included the expences of plays, festivals, and public exhibitions; which were chiefly celebrated in honour of some god, or in remembrance of some hero. That which was given to the judges, and the people, in public assemblies, was thus called; (*Pollux.*) When the expences of war could not otherwise be defrayed, this money was appropriated to that use; (*Demosth. Orat. in Neæram.*) This edict was repealed by Eubulus, and it was a capital crime for the *θεωρικα χρηματα* to be applied for the service of war; (*Ulpianus in Olynth. α.*)

OF THE PUBLIC DISTRIBUTERS.

Ταμιας της διοικησεως, called sometimes *Επιμελητης των κοινων προσοδων*; a principal treasurer, created by the people; he continued in office five years, in which, if he conducted himself honourably, he was elected a second and a third time.

Αντιγραφειν της Διοικησεως, one who kept a duplicate of the principal treasurer's accounts, to prevent mistakes, or detect fraud.

Ταμιας

Ταμίας των Στρατιωτικων, was the paymaster of the army.

Ταμίας των θεωρικων, or Ο επι τω θεωρικω, had the disposal of the θεωρικα χρηματα, which were distributed, as well as for pious purposes, sometimes to poor citizens to buy seats in the theatre; (*Plutarch. Pericle.*)

OF THE OFFICERS IN THE MARKETS.

Σιτωναι, were thus called from their office, to lay in corn for the use of the city. The Ταμίας της διοικησεως, was to furnish them with sufficient money for this purpose.

Σιτοφυλακες, were fifteen in number, ten of whom officiated in the city, and five in the Piræus; it was their province to take care that corn and meal were fairly sold, and to appoint the standard weight of bread.

Σιτομετραι, or Αποδεκταιοι, were officers appointed to superintend the measures of corn.

Αγορανομοι, otherwise Λογισαι, were ten in number; five officiating in the city, and five in the Piræus; (*Aristoph. Schol. in Acharn.*) A certain toll was paid to them by those who sold in the market; (*Aristoph. in Acharn. act. 1. scen. 4.*) They had the care of all saleable commodities except corn; and were to see that no fraud or unwarrantable advantage was taken by the buyer or seller; (*Theophr. de legibus.*)

Μετρονομοι, officers to inspect all measures but those of corn; five of them were in the city, and ten in the Piræus.

Οψονομοι, those who took care of the fishmarket; (*Plutarch. Symp. lib. 4. prob. 4.*) they were three in number, elected by the Senate; (*Athenæus lib. 6.—Eustathius ad Iliad λ'.*)

OF MARITIME OFFICERS.

Εμπορικῆς Επιμεληται, ten officers belonging to the harbour; they were to take care that two thirds of the corn brought into the port should be carried into the city; and that no silver should be exported except by those who traded in corn; (*Demosth. in Lacritum—Harpocraton.*)

Ναυτοδικαι, or Ὑβριτοδικαι, were to hear disputes between merchants and mariners. It was also their office to examine those who were the children of strangers, and had clandestinely registered their names among the free citizens. This was done on the 26th of every month.

Επαγωγεις, were to hear causes relating to trade, and which, from their urgency, could not be deferred to the monthly meetings of the Ναυτοδικαι; (*Sigonius and Emmius.*) Besides these, they heard causes concerning feasts and public entertainments; (*Pollux.*)

OF VARIOUS OFFICERS IN THE PUBLIC SERVICE.

ΑΣυνομοι, were ten officers who took care of the streets; five officiated in the city, and five in the piræus; (*Aristot. cit. ab. Harpocrat.*) No man served this office more than twice; (*Demosth. Proæm. 64.*)

Οδοποιοι, were the surveyors of the roads.

ΕΠΙΣΤΑΤΑΙ

Ἐπισαται των υδατων, the officers attending the aqueducts.

Κρηνοφυλακες, those who took care of the fountains.

These four offices were called Αστυνομια (*Aristotle.*)

Ἐπισαται των δημοσιων εργαων, officers who had the general care and superintendence of public structures.

Τειχοποιοι, who managed the building of the walls. Every tribe had the choice of a separate Τειχοποιος.

Σωφρονισαι, were ten officers who superintended the young men, as to their temperance and sobriety; (*Æschines in Axiocho.*)

Οινοπται, three officers that provided lights for the public entertainments; and observed that every one drank his proper quantity; (*Athenæus, lib. 10.*)

Γυναικονομοι, officers who were present at marriages, sacrifices, festivals, and public solemnities, to observe that nothing was done irregularly; (*Athenæus, lib. 6.*)

Γυναικοκοσμοι, officers to regulate the dress of women; and those who were improperly dressed were fined, and their apparel exposed to public view in the Ceramicus.

Λειτουργοι, were people of property, who were ordered to perform some public duty, or to supply the commonwealth with necessaries at their own charge. They were elected from 1200 of the richest citizens; every tribe electing 120 from its

own body. It was part of Solon's constitution, that every man, according to his ability, should serve the public; only that the same person should not hold two offices; (*Demosth. in Leptin.*)

These 1200 were divided into two parts; one, consisted of those who had large possessions; the other, of persons of meaner condition. Each of these was divided into ten companies, called *Συμμοριαί*, which were distinct bodies, and had separate officers of their own. They were again subdivided into two parts, according to the estates of those that composed them. Thus from the first ten *Συμμοριαί*, were appointed 300 of the wealthiest citizens of Athens, who were, upon occasion, to supply the commonwealth with money; and together with the 1200 were to perform extraordinary duties when required; (*Ulpian in Olynth. 2. and Aphob. 1.*)

Συμμοριαί, were instituted about the third year of the 100th Olympiad. Before this time, those who were unable to bear the expence of the *λειτουργία*, which was assigned to them, were relieved from the *αντιδοσις*, exchange of property, i. e. if any one appointed to undergo one of the *λειτουργίαι*, or duties, which he was obliged every second year, (*Demosth. in Leptin.*) could find any more wealthy than himself, who was free from all duties, the informer was then excused. If the person thus substituted, denied that he was the richer of the two, they exchanged estates. The doors of their houses were sealed up; and then they took the following oath, *Αποφαινω την υσιαν την εμαυτε ορθως κ' δικαιως, πλην των εν τοις εργοις τοις αργυρειοις, οσα κ' νομοι ατελη πεποιηκασι. I will truly and faithfully discover all my*

my property, except that which is in silver mines, which the laws have exempted from imposts. Within three days afterwards the value of their estates was discovered, and this was called *αποφασις*. This custom was not entirely set aside after the appointment of the *Συμμοριαί*; but if any one of the 300 citizens could give information of any one more wealthy and who had been omitted in the nomination, he was excused; (*Demosth. in Leptin. and Phanip.*) This controversy was called *διαδικασία*, which is either the same as *κρίσις* and *αμφισβήτησις*, (*Hesychius*); or is confined to the *χορηγοί*, which may be properly included in the *λειτεργοί*; (*Suidas.*)

The duties in time of peace were:

Χορηγία,

Γυμνασιαρχία,

Εσιασις

Those in time of war were :

Τριηραρχία,

Εισφορά.

Χορηγοί, were at the expence of players, singers, dancers, and musicians, at the celebration of public festivals and solemnities; (*Lysias de muneribus.—Plutarchus de prudent. Atheni.*)

Γυμνασιαρχοί, were at the expence of oil and other necessaries for the wrestlers and combatants; (*Ulpianus. in Leptin.*)

Εσιατορες των φυλων, those who made an entertainment for their whole tribe, upon public festivals; (*Demosth. Leptin. and Median.*) They were appointed by lots. Some voluntarily undertook this office; (*Pollux.*)

Τριηραρχοί,

Τεινραρχοι, were to provide necessaries for the fleet, (*Plutarch de prud. Athen.*) and to build ships.

Εισφεροντες, were required, according to their ability, to supply the public with money to pay the army, and for other purposes; (*Lysias de muneribus.*)

Επιδιδοντες επιδοσεις, Εχοντες, Εθελονται, &c. are those who contributed voluntarily to the exigence of the state; (*Pollux. passim.*)

Συνδικοι, orators appointed by the people to plead for any law which was to be repealed or enacted. They were sometimes called ρητορες, and συνηγοροι, and their fee το συνηγορικον. The people were prohibited by law from conferring this office twice on the same person; (*Demosth. in Leptin—et Ulpian, in loco.*)

Πρωτες, were ten in number, elected by lots, to plead public causes in the senate-house; and for every cause they were retained, one drachm was paid them from the public treasury. They were also called,

Συνηγοροι, and their fee, συνηγορικον; (*Aristoph. Schol. in Vesp.*) No man could hold this office under 40 years of age; (*Aristoph. Schol. Nubibus.*) Before they executed this office, they were examined as to their valour in war, affection to their parents, prudence, temperance, and frugality. This examination was registered among the laws of Athens.

Πρεσβεις, were ambassadors, chosen by the senate, or by the people, to treat with foreign states. Their power

power was limited, and they were liable to be questioned if they exceeded their commission. (*Pollux, lib. 8. cap. 6.*) During the time of their employment, they were paid a salary from the public treasury. When Euthymenes was archon, they had two drachms a day; (*Aristoph. Acharn. act 1. scen. 1.*) Those who faithfully discharged their embassies were entertained by the senate in the Prytaneum; (*Demosth. Orat. de fals. Legat. ibique Ulpian.*) Those who were inattentive were fined; (*Thucyd. Schol. lib. 6.*) Those who undertook any embassy without the appointment of the senate or people, were punished with death; (*Demosth. de fals. Legat.*)

Πρεσβεις αυτοκρατορες, those ambassadors who had full authority to act, as they thought most beneficial for the state, and were not obliged to give an account of their proceedings on their return home.

Κηρυξ, herald, usually attended the ambassadors. Sometimes they were themselves sent on embassies, as public mediators. These men were accounted sacred, as being descended from Mercury; (*Eustath. Iliad α.*)

Γραμματεις, notaries, who were employed by several magistrates. No man could serve the office more than once; (*Pollux, lib. 8.*)

Γραμματεις, three notaries, who had the custody of the public records and laws, which they were to write and repeat to the people and senate. One was chosen by the popular assembly, whose province it was to repeat; and two by the senate, one was keeper of the laws, the other of the public records; (*Pollux, lib. 8.*) A notary was appointed from
every

every Prytanea, whose office expired at the end of 30 days, and then underwent the usual *εϋθυνη*, examination; (*Lyfias in Nicomachum.*) It was considered *ευτελης υπηρεσια*, a mean employment; (*Libanius, Argum. Orat. Demosth. de fals. Legat.*) It was executed by the *Δημοσιοι*, who chiefly were slaves, able to read and write, that they might be more serviceable to their masters; (*Ulpianus in Orat. Olynthiac, β.*)

OF THE ATHENIAN COUNCILS.

THE COUNCIL OF THE AMPHICTYONS.

The council of the Amphictyons originally consisted of 12 persons sent by the Ionians, Bœotians, Phthians, Dorians, Perrhæbians, Magnesians, Ænians, Achæans, Dolopians, Delphians, Theffalians, Melians, Phocians, and Locrians; (*Pausanias Phocicis.—Suidas.—Strabo, lib. 9.*) Æschines reckons 11 nations; (*Orat. περι Παράπρεσβ.*) Harpocration and Suidas reckon 12; (*Strabo also 12. lib. 9.*) The Amphictyons declared war against the Phocians, when they had plundered the temple of Delphi. This war was maintained for ten years by all the Grecian states. The Phocians, with the Lacedæmonians their allies, were deprived of the honour of sitting in this council, and the Macedonians supplied their place, on account of their services during the war. But more than 60 years afterwards, when the Gauls, under the command of Brennus, invaded Greece, the Phocians behaved with such spirit, that they were reinstated in all their former privileges; (*Pausanias Phocicis.*) In
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the reign of Augustus this council was dissolved; (*Strabo, lib. 9.*) But Pausanias asserts that in the reign of Antoninus Pius, they were increased to the number of 30; (*Pausanias in Phocicis et Achaicis.*) They generally met twice in every year at the Thermopylæ, or at Delphi. Hence the terms Πυλγοραῖ and Πυλαῖα; (*Hesychius—Herodotus—Harpocration, &c.*) Before they engaged in business, they sacrificed an ox cut into small pieces to the Delphian Apollo, intimating that concord and unanimity prevailed in the several cities which they represented. They met for the purpose of accommodating any differences which arose between the Grecian cities. Their decisions were deemed sacred and inviolable, and arms were frequently used to enforce them.

OF THE PUBLIC ASSEMBLIES.

Εκκλησια, was an assembly of the people who met together for the good of the commonwealth. It was of two sorts, the κυρια and συγκλητος. It was formed of the freemen of Athens. In the reign of Cecrops, women are said to have been admitted into this assembly; (*Varro apud sanct. August. de Civitate Dei. lib. 18. c. 9.*)

Κυριαί, were called ἀπο τῆ κυρεῖν τὰ ψηφίσματα; they met voluntarily, (*Ulpian. in Demosth. Orat. de legat. fals.*) and in them were the decrees of the senate ratified by the people. They were held upon ἡμεραι κυριαί, or ὠρισμεναι δὲ νομιμοί, days appointed by law; (*Suidas.—Aristoph. Schol. Acharn.*)

OF THEIR TIME OF MEETING.

They met four times in 35 days, the time that each Πρυτανεία presided in the senate. The first assembly was employed in approving or rejecting magistrates; in hearing actions called εισαγγελίαι, concerning the public good; in hearing the articles read over which had been confiscated. The second made provisions for the community and for individuals; and any one might offer a petition, or pass his opinion upon either. The third gave audience to the foreign ambassadors. The fourth was devoted to religious matters; (*Pollux lib. 8. c. 8.*) The first assembly was held on the 11th day of the Prytanea, the second on the 20th, the third on the 30th, the fourth on the 33d. Some say they had three assemblies every month, on the 1st, 10th and 30th; or on the 10th, 20th, and 30th; (*Ulpian. in Demosth.—Aristoph. Schol.*)

Συγκλητοὶ Ἐκκλησίαι, were called ἀπο τῆ συγκάλειν, because the people were summoned. Those who summoned them were the Στρατηγοί, the Πολεμαρχοί, or the Κηρυκεῖς; (*Aristoph. Concionatr.*)

Κατεκκλησίαι, (*Pollux.*)

Κατακλησεις, (*Ammonius.*)

Κατακλησίαι, (*Hesychius.*) were assemblies held on very important occasions; to which, besides citizens resident in the city, those who resided in the country, and those who were in the harbour were summoned.

OF THE PLACES OF MEETING.

Αγορά, the market-place, in which they often assembled; hence the assemblies were called Αγοραι, and to make a speech, αγορευειν; (*Harpocraton.*)

Πνυξ, (*Thucyd.* 8.—*Schol. Aristoph. Equit.* 42.) near the citadel, so called δια το πεπυκνωσθαι τοις λιθοις, η ταις καθεδραις, η δια το πεπυκνωσθαι εν αυτη τες Βαλευτας, being filled with stones, or seats, or from crowds in the assembly. Thus πνυκτις is taken for the thronging of a multitude; (*Aristoph. Schol. Acharn. Equit. &c.*) It was remarkable for the simplicity of its buildings and furniture; (*Pollux, lib.* 8. c. 8.) It was illegal to decree any one a crown, or to elect the Στρατηγοι, (*Hesychius*) or any of the magistrates in any other place; (*Pollux.*)

The assemblies were held in the THEATRE of BACCHUS; (*Demosth. Mediana.*—*Thucyd.* 8.—*Pollux.* 8. 10.) On particular occasions they were held in any capacious place, as in the Piræus, in the forum called Αγορα Ιπποδαμεια, or in the Munychia.

OF THE MANNER OF HOLDING THE ASSEMBLIES.

The magistrates who had the care of these assemblies, were the Πρυτανες, Επισταται and Προεδροι.

Πρυτανες, sometimes called the people together; and always before they met, hung up a Προγραμμα in a principal thoroughfare, giving an account of the matters to be debated; (*Pollux, lib.* 8. c. 8.)

Προεδροι, were so called from the front seats which they occupied in the assemblies. When there were

ten tribes, there were nine προεδροι, appointed by lots from the nine tribes, which were exempted from being πρυτανες. Their office commenced and expired with the meeting, in which they pronounced the subject of debate; (*Ulpian. in Demost. Timocrat.*) They were assisted by the νομοφυλακες, who sat with them; (*Pollux, lib. 8. c. 9.*) In every assembly one of the tribes was appointed by lot, προεδρευειν, to preside at the *suggestum*, and assist the commonwealth; (*Æschines in Timarchum.*)

Επιστατης, the president, was elected by lot from the προεδροι; till he had given a signal, the people were not allowed to vote; (*Harpocraton. Demosth. Androtian.—Æschines in Ctesiphont.*)

If the people were negligent of attending the assemblies, the magistrates shut up the gates, except that through which they must pass. All commodities were removed from the markets, that there might be no obstruction to their attendance. If this had no effect, the Λογισαι, dipped a cord in vermilion, when the Τοξοται were sent into the market to mark all those who appeared there, and those who were marked were fined; (*Aristoph. Schol. in Acharn. 22.*) An obolus was paid from the treasury to all those who were early in the assembly, which was afterwards increased to three oboli; (*Aristoph. Plut. act 1. scen. 2.*) Those who were late received nothing; (*Aristoph. Concionatr.*) If the weather was stormy and unfavourable, which was called διοσημεια, (*Aristoph. Schol. Acharn.*) the assembly was adjourned.

The place appointed for meeting was cleansed by killing young pigs, which they carried round; this
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was called καθαγμα; the outside, where the pigs had been carried, was deemed profane; (*Aristoph. Schol. Acharn.* 44. and *Concionatr.*) The person who thus officiated was called καθαρτης, and περισιάρχος, from περισια, (*Aristoph. ibidem*); and εσιάρχος; (*Pollux. Hesychius.—Suidas.—Harpocration.*)

When they had finished the expiatory rites, the κηρυξ made a solemn prayer for the safety of the state, and the success of their councils; (*Demosth. Timocrat.*) They then execrated those who attempted to conspire against the state; (*Demosth. περι παραπρεσβειας.*) and enjoined silence. (*Aristoph. Thesm.* 302.)

At the instance of the προεδροι, the κηρυξ proclaimed the προβλευμα, decree of the senate, upon which they were to deliberate. Then the κηρυξ proclaimed, τις αγορευειν βλεται των υπερ πεντηκοντα ετη γεγονοτων, *who above 50 years of age will speak?* when the old men began the debate. The κηρυξ then proclaimed λεγειν των Αθηναιων τον βελομενον οis εξεσι, *that every Athenian might speak who was privileged by law*; (*Aristop. Acharn. Demosth. and Æschines in Ctesiphont.—Pollux, lib. 8. c. 9.*) For every man above 30 years old might give his opinion, except those who were guilty of impiety or cowardice, or were in debt to the state; (*Demosth. in Aristogit.—Æschines in Ctesiphont.*) When any one was forbidden by the πρυτανες to speak, and they refused to submit, they were dragged down from the *suggestum* by the τοξοται, lictors; (*Aristoph. Acharn. act 1. scen. 2.*)

When the debates were ended, the κηρυξ, by order of the επισαται, or προεδροι, asked the approbation of the people. This was done by pebbles, or holding up the hand, called επιψηφιζειν το ψηφισμα, or διδουαι διαχειροτευιαν τω δημω. The vote was

called, χειροτονια, (*Sigonius, de rep. Ath.*) and to establish it χειροτονειν. Αποχειροτονειν, was to annul by vote. They sometimes gave private votes, as on the expulsion of magistrates, by casting ψηφες, pebbles, into καδεις, vessels, which the πρυτανες placed for the purpose. Originally they voted with κυαμοι, Beans; (*Suidas.*) The προεδροι then declared the result of their votes. It was unlawful for the πρυτανες to propose the same question twice; (*Nicia Orat. ap. Thucyd. lib. 6.*) The assembly were dismissed by the πρυτανες; (*Aristoph. Acharn.—Aristoph. Concionatr.*)

OF THE SENATE OF FIVE HUNDRED.

The βελη των πεντακοσιων, originally consisted of 400 members; 100 from each of the four tribes; (*Plutarch. Solone.*) They were elected by lot with beans; hence βουλευτας απο κυαμυ, and βουλην απο κυαμυ; (*Thucyd.*) On a certain day, before the beginning of the month Εκατομβαιων, the president of every tribe presented the names of eligible persons, engraved on tables of brass, called πινακια, (*Harpocraton,*) and put them into a vessel. In another vessel were 100 white beans and 100 black. The names of those candidates drawn out with white beans were successful; (*Sigonius, and Emmius de Rep. Athen.*) When the number of tribes was increased to ten, 100 additional senators were chosen, and the senate was then called βελη των πεντακοσιων; afterwards 100 more were added, with two new tribes, fifty from each; (*Stephan. Byzant. de Urb. et populis.*)

When the senators were elected, they appointed officers to preside, called Πρυτανες. They were
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elected

electd by beans; nine black beans were put into a vessel, with the names of the tribes, and one white bean was put into another; that tribe which was drawn with the white one presided first, and the rest in the order they were drawn. The Attick year consisted of ten parts, according to the number of tribes; each was divided into 35 days. To render the lunar year complete, the four first parts consisted of 36 days, making the whole lunar year 354 days; (*Harpocrat.*) Some affirm that the odd four days were employed in the election of magistrates, and that during that time there were no magistrates, (*Liban. Argum. in Androtian*); hence they were called *αναρχοι ημεραι*, and *αρχαιρεσις*. When there were 12 tribes, every one presided a whole month, during which they were exempted from other public duties; (*Pollux, lib. 8. c. 9.*) The time they were in office was called *πρυτανεια*.

Every *πρυτανεια* was divided into five weeks of days, by which the fifty *πρυτανες* were ranked into five decuriæ, each decuria governing his week, when they were called *προεδροι*. One of these was electd by lot to preside each of the seven days. Of the ten *προεδροι*, seven only presided.

The president of the *προεδροι* was called *επισατης*. He was entrusted with the public seal, the keys of the citadel, and the public treasury. No man could be twice electd to this office, or hold it longer than one day; (*Pollux, lib. 8.—Ulpianus in Demosth. Androtian.*)

There were nine *προεδροι*, distinct from the former, and chosen by the *επισατα* at every meeting of the senate from the tribes, except from that tribe of

which the *πρυτάνες* were members; (*Pollux—Suidas.*) These were different from the *προεδροι* and *επισατες* in the popular assemblies.

The *Επιλαχοντες*, were substitutes to supply the place of any senator who might be expelled for misconduct, or who might die; (*Harpocrat.*)

The *πρυτάνες* assembled the senate every day, except on festivals. They were to be consulted in the Prytaneum, which was near the senate house, where they offered sacrifices, and had their food; (*Pausanias.*)

Every time the senate was assembled they offered sacrifices to Jupiter *βελαιος*, and Minerva *βελαια*, counsellors, who had a chapel adjoining to the senate house; (*Antiphon, de Chorenta.*) This was called *εισιτηρια θυειν*; (*Ulpianus.*) Whatever was to be deliberated was engraven on tablets, which after it had been explained by the *πρυτάνες* or *επισατα*, every one might give his opinion. This was done standing. When all had finished, the decree to be passed was written down by one of the senators, and read in the senate; (*Demosth. in Ctesiphont and in Nearam.*) Leave being given by the *πρυτάνες* or *επισατα*, they proceeded to vote privately, by putting black and white beans into a vessel. If the black were more numerous than the white, it was rejected; if on the contrary, it was enacted into a decree, (*Ulpianus*), called *ψηφισμα*, and *προβλευμα*; afterwards to be debated in a popular assembly before it could pass into a permanent law.

This senate examined the accounts of magistrates at the expiration of their offices; (*Pollux, lib. 8. c. 8.*) took care of the poor who were maintained
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by the public; (*Harpocr.*) they appointed gaolers for prisons, and examined those who were accused of crimes of which the law took no cognizance, and punished them; (*Pollux.*) They took care of the fleet, and superintended the building of men of war; (*Aristop. Avibus—Libanius Argument in Androtian.*)

No man could be admitted to these places of trust without a previous examination as to his life and manners; (*Æschines in Timarch.*)

They were bound by an oath to promote the public good, nor advise any thing contrary to law; that they would sit in whatever court to which they were allotted; that they would never keep an Athenian in bonds, but upon certain conditions; (*Demosth. Timocrat.*)

They imposed fines upon criminals, sometimes to the amount of 500 drachmæ. When the crime was too flagrant, they transmitted the criminal to the θεσμοθεται, by whom he was properly tried; (*Demosth. in Eurg. et Mnesibulum—Pollux, lib. 8. c. 9.*)

After the expulsion of the 30 tyrants, they swore to observe την αμνησιαν, the act of oblivion; by which all former disorders, committed under the tyrants, were remitted.

At the end of their trust, they gave an account of their conduct. They were often expelled for small offences, and their places filled by one of the αντιλαχοντες. This was called εκφυλλοφορησαι from the leaves they used in voting; (*Pollux, lib. 8. c. 5.—Harpocratien.—Suidas.*)

Those who had executed their trust with fidelity were rewarded with money from the public treasury; (*Demosth. Timocrat.*)

A drachm was paid to every senator for his maintenance for a day. Hence βουλευς λαχεῖν, *to be chosen into the senate by lots*, means the same as δραχμὴν τῆς ἡμέρας λαχεῖν, *to obtain a drachm every day*. If a ship of considerable size had been built during their administration, they were decreed the honour of a crown; (*Demosth. Androtian.*)

OF THE AREOPAGUS.

This senate was on a hill near the citadel, (*Herod. lib. 8.*) so called from Ἀρεῖος Πάγος, the Hill of Mars, because all murders were under the cognizance of this court; (*Suidas.*) or from Mars, who, it is said, was the first criminal tried here; (*Pausanias—Aristides Panathen.—Suidas.*) or because the Amazons, when they besieged Athens, pitched their camp, and offered sacrifices on this spot; (*Æschylus Eumenid.*) Although it is asserted that this court was instituted by Solon; (*Plutarch Solone—Cicero de Off. lib. 1.*) yet it was of very ancient date; (*Aristot. Polit. l. 2.—Demosth. Aristoc.—Paus. Attic. c. 28.*)

The number that composed this venerable assembly is uncertain; some say nine, others 31, others 51, besides the archontes; (*Plutarch, Solone et Pericle.*) Some say the θεσμοθεταὶ only were admitted; (*Libanius in Argum. Androt.*) and sometimes their number was greater.

Those of the archontes who had discharged their duty with fidelity, and had undergone a strict examination; (*Plutarch, Pericle.—Pollux, lib. 8. c. 10.—*

Demosth.

Demosth. Timocrat.) as well as others also of exemplary and virtuous characters, were admitted. But in the latter ages of the republic, this observance was neglected; for members of reproachable manners were frequently admitted. To have been sitting in a tavern, or convicted of immorality in words or actions, were sufficient causes to expel any member; (*Athenæus, lib. 14.*) To laugh in an assembly was unpardonable, (*Æschines in Timarch.*) and to write a comedy was forbidden by law; (*Plutarch. de Glor. Athen.*)

ITS POWER.

Admittance was allowed on particular days, after sacrifices had been offered at Limnæ, a place dedicated to Bacchus; (*Demosth. in Nearam. and in Aristoc. p. 438.*)

So sacred was this assembly deemed, that if those who had been vicious were elected into it, they immediately gave up their former practices, and conformed to the rules of the senate; (*Isocrates Areopagit.*) Their decisions were so impartial, that no complaint was ever known to have been made either by plaintiff or defendant; (*Demosth. Aristocrat.*) Even foreign states referred matters to their arbitration; (*Pausanias Messen.*)

Their office was held for life. It was the first court that sat upon life and death; (*Hesychius Dict. Græc. V. ἀγέλιος πᾶνος.*) They passed sentence of death upon incendiaries, deserters of their country, as well as treason; (*Lycurgus in Leocratem.*) Conspiracies against the life of any man were punished with death; these causes were also tried by the Palladium; (*Harpocrat. Suidas.*) all causes relating
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to murders, malicious wounds, death effected by poison, were tried in this court; (*Demosth. Aristocrat.*—*Pollux, lib. 8. c. 10.*—*Cicer. de divin. 1. 25.*—*Lucian Timon.*) Their decisions were scrutinized by the people, (*Dinarchus in Aristogiton*), and if they exceeded their commission by inflicting too severe punishments, they were accountable to the λογισταί; (*Demosth. in Neæram*—*Æschines in Ctesiphont.*) They were afterwards empowered to reverse the sentence of an assembly, if the people had acquitted a criminal that deserved punishment; (*Demosth. pro Corona.*)

They had the inspection and custody of the laws, (*Plutarch Solone*); the management of the public fund, (*Plutarch. Themistocle.*); the guardianship of young men, (*Æschines in Antiocho*); and were to superintend their education according to their rank, (*Isocrates Areopagit.*) They had power to reward the meritorious and punish the impious and the immoral; with the γυναικοπομοί, they watched the regularity of all public solemnities; (*Athenæus, lib. 6.*) They punished idleness, rapine, and theft; (*Plutarch Solone.*—*Valer. Maximus, lib. 2. c. 6.*) They took cognizance of religious matters, blasphemy, contempt of holy mysteries, the erection and consecration of temples and altars, and the introduction of new ceremonies; (*Justin Martyr.*) They interfered in public affairs only in cases of emergency or danger; (*Libanius Arg. in Demosth. Androt.*)

THE TIME AND MANNER OF MEETING.

There were three meetings every month, on the 27th, 28th, and 29th days, (*Pollux, lib. 8. c. 10.*); but

but on any urgent business they assembled in βασιλική σόα or royal portico. This, as well as other courts of justice, was encompassed with a rope, lest the crowd should throng upon them; (*Demosth. Orat. 1. in Aristogit.*)

They sat in the open air, (*Pollux, lib. 8. c. 10.*); deeming it unlawful that the criminal and accuser should be under the same roof; and that the sanctity of the judges should not be polluted by conversation with profane men; (*Antiphon. Orat. de Cæde Herodis.*) They heard and determined all causes in the night and in darkness, that there might be no influence in favour or prejudice either against the criminal or accuser; (*Lucian. Hermotimo.*)

Actions of murder were introduced by the βασιλεύς, who was judge among them, laying aside the crown, the badge of his office; (*Pollux, lib. 8. c. 9.*)

The court were divided into several committees, each of them taking cognizance of separate causes, if the multiplicity of business would not give time for them to be brought before the whole senate. These were performed by lots, that the causes might not be prejudicated; (*Lucian Bis Accusato.*)

Before the trial the plaintiff and defendant swore by the testicles of a goat, a ram, and a bull, by the Σεμναι θεαι or Furies. None but relations were allowed to prosecute a murderer, and the plaintiff swore he was related to him, and that the prisoner was the cause of his death. The prisoner swore that he was innocent of the charge; and both of them imprecating the most dreadful vengeance if they swore falsely; (*Demosth. Aristocrat.—Dinarchus in Demosth.—Lysias in Theomnest.—Pollux, l. 8. c. 10.*)

The parties were placed upon two stones; (*Pausan. Attic. c. 28.—Hadr. Junius Animadv. l. 3.*) the accuser

accuser upon the stool of Ὑβρις, or Injury; the prisoner upon that of Ἀναιδεια, or Impudence; (or Ἀναιτια, Innocence, (*Adrian Junius*); to these two goddesses altars and temples were erected in the Areopagus; (*Pausanias*.—*Cicero de Legibus*, l. 2.) Here the accuser asked τρια παλαισματα; (*Æschylus Eumenidibus*.) three questions of the prisoner, Εἰ κατεκτονας, Are you guilty of murder? he answered, εἰκονα, guilty, or οὐκ εἰκονα, not guilty. Οπως κατεκτονας, How did you commit this murder? Τινος βεβουλευμασι κατεκτονας, Who were your accomplices in the murder?

The parties impleaded each other, and the prisoner was allowed to make his defence in two speeches; at the end of the first, he might secure himself by flight, and go into voluntary banishment, if he feared the issue of his trial, when his property was confiscated and exposed to sale by the πωληται; (*Demosth. in Aristocrat*.—*Pollux*, lib. 8.) They spoke for themselves, (*Sextus Empiricus adv. Mathem*, l. 2.) afterwards they were allowed council, who pleaded for them, representing the matters of fact without any rhetorical ornaments of speech; (*Aristotelis Rhetoric*. l. 1.—*Lucian. Anacharside*,—*Demosth.*—*Quintilian*,—&c. &c.)

The sentence was pronounced with peculiar solemnity. An urn of brass was in the courts, called ο εμπροσθεν from the place in which it stood, κυριος, because the votes which were cast into it deemed the accusation *valid*; and θανατη, because they decreed the death of the prisoner. Another urn of wood was placed behind this, into which the votes of those who acquitted the prisoner were cast, and called, ο υστερος, or ο οπισω, ο ακυρος, and ο ελεη; (*Aristoph.*

(*Aristoph. Schol. Vesp. and Eq.*) This manner of giving votes was afterwards abandoned, and the voices were delivered in public, by casting their *calculi*, *flints*, upon two tables, the former containing the votes of those who acquitted, the latter of those who condemned the prisoner; (*Lyfias in Agorat.*)

There were other causes in which their sentence was not final, and an appeal might be made to the courts to which they properly belonged; (*Sigonius.*)

The senators were not allowed to wear crowns; (*Æschines in Ctesiphont.*) but were rewarded for their service by a bounty from the public, which they called *κρεας*; (*Hesychius in Κρεας.*) They also enjoyed three oboli for every cause in which judgment was given; (*Lucian, Bis Accusato.*) Their authority was preserved pure and intire till the time of Pericles, (*Plut. Pericle.*); when they began to degenerate into unbounded licentiousness; (*Isocrates Areopagit.—Diodor. Sic. lib. 11. c. 77.—Cicer. Ep. ad Famil. 13.—Meurs. Areopag. c. 3. p. 16.*)

OF COURTS OF JUSTICE FOR CRIMINAL OFFENCES.

The judges were elected from the citizens without any regard to rank or property; they must have been more than thirty years of age, and have not been convicted of any crime.

OF OTHER COURTS OF JUSTICE.

There were ten other courts of justice; four of which took cognizance *ἐπὶ τῶν φοινικῶν πραγμάτων*, of actions of blood; the other six, *ἐπὶ τῶν δημοτικῶν*, of civil concerns. These courts were painted with various colours, hence *βατραχίαν*, *φοινικίαν*, &c. and on each was engraven one of the letters Α. Β. Γ. Δ. Ε. Ζ. Η. Θ. Ι. Κ. Hence they are called Alpha, Beta, &c.

The

The names of those who were to hear and determine causes were delivered, and the names also of their father and borough inscribed upon a tablet to the thesmothetæ, who returned it with another tablet, on which was inscribed the letter of one of the courts, according to the lots. They carried these tablets to the crier of the several courts, directed by the letters, who gave to every man a tablet inscribed with his own name and the name of the court in which he was to sit; and having received σκηπτρον, a sceptre, the usual ensign of judicial power, (*Iliad*, α. v. 233.) and which was sometimes studded with gold or silver, (*Iliad*, α. v. 245.) they were severally admitted into the court; (*Aristoph. Scholiast. in Pluto.*) Having determined their respective causes, they returned the sceptre to the prytanes, from whom they received δικασικον, (*Hesychius in verbo*), or μισθος δικασικος, their due reward; which was sometimes one obolus, and sometimes three oboli; (*Hesychius in loco.*—*Aristoph. Scholiast. ex Aristot. de Republic.*) No man was allowed to sit in more than one court in a day; (*Demosth. et Ulpianus in Timocrat.*) If they were convicted of bribery, they were fined; (*Thucydides, Schol. lib. 6.*)

1. *Επι παλλαδιω*, was instituted in the reign of Demophoon. The Argives under the conduct of Diomedes, or as some say of Agamemnon, being driven upon the coast of Attica by night, landed at the Phalerean harbour, and, as if it were an enemy's country, began to plunder it. The Athenians alarmed, united in a body under Demophoon, repulsed the invaders, obliging them to return to their vessels; on the next day, Acamas, the brother of Demophoon,

Demophoon, finding the statue of Minerva among the slain, discovered that they had killed their allies, upon which, consulting with an oracle, they gave them an honorable burial, consecrated the goddess's statue in a temple dedicated to her, and instituted a court of justice to take cognizance of accidental murder. Some say that Agamemnon, being enraged at the precipitate slaughter of his men, referred the quarrel to the decision of fifty Athenians and fifty Argives, whom they called Εφεται, δια το παρ' αμφοτερων εφεισθηναι, αυτοις τα της κρισεως; the judgment of their cause was committed to them by both parties. The Argives were afterwards excluded, and the Εφεται were reduced to fifty-one by Draco. With such authority they continued to the time of Solon, who considerably retrenched their power, allowing them only the cognizance of manslaughter, or of conspiracies which were discovered before they were put in execution. Fifty were appointed by election, five from every tribe, and one by lots. None were eligible but men of virtuous and rigid morals, and more than fifty years of age. (*Schol Aristoph. Plut. 330.*)

The causes were introduced by the βασιλευς, and the proceedings resembled those of the Areopagus; (*Pausanias.—Harpocration.—Suidas.—Pollux, lib. 8. c. 10.—Demosth. contr. Aristocr. p. 438.—Hesych.—Schol. Aristoph. Plut. 277.*)

2. Ἐπι Δελφινίῳ, was held in the temple of Apollo Delphinias, and Diana Delphinia. This court took cognizance of such murders as were confessed by the criminal, who contended that they were committed by the sufferance of the laws, as by self-defence, or adultery; (*Plutarch, Solone.—Hesychius c. Δικαστηρια.*)

3. *Ἐπὶ πρυτανείῳ*, took cognizance of murders caused by inanimate things, as iron or stone; which if thrown by a person unknown and accidentally killed any one, judgment was here passed upon them, and they were ordered to be cast out of the Athenian territories by the *φυλοεασιλεις*. This was also the common hall where public entertainments were held; and the sacred lamp, which burned with perpetual fire, was guarded by widows. This lamp was extinct under the tyranny of Aristion; (*Plut. Numá.*)

4. *Ἐν φρεαττοῖς*, *Ἐν φρεαττῷ*, was upon the sea shore in the Pyræus, and was called *ἀπο τοῦ φρεατος*, or *ἐν φρεατῇ*, (*Pollux.*) because it stood in a pit, or from Phreatus. This court determined causes concerning those who had escaped from their own country for murder, or who having fled for accidental murder; afterwards committed it deliberately. The criminal was not allowed to land, or to cast anchor, but pleaded for himself in his vessel; and if found guilty, was committed to the winds and sea: or, as some say, there suffered severe punishment; if innocent, he was only pardoned for the second offence, and underwent twelve months imprisonment for the former; (*Demosth. in Arist.—Harpocration.—Pollux in loc. cit.—Hesychius.*)

OF COURTS OF JUSTICE FOR CIVIL AFFAIRS.

1. *Παραβυστον* took cognizance only of trifling matters, whose value did not exceed one drachm; it was called so on this account, or because it was situated *ἐν ἀφανεί τοπῷ τῆς πόλεως*, in an obscure part of the city. There were two courts of this name;

One of which was παραβυσσον μειζον, the other παραβυσσον μεσση, (*Pollux.*) Those who were judges in the latter, were the eleven magistrates, οι ενδεκα; (*Harpocrat.—Suidas.—Pausanias Atticis.*) It is sometimes called το καινον, the new court, (*Aristoph. Vespis.*) and not numbered as one of the ten.

2. Τριγωνον, so called because it was triangular; (*Harpocrat.—Suidas.—Pausanias Atticis.*)

3. Το επι Λυκε, was so called from the temple of Lycus in which it was built. He had a statue in all the courts of justice, represented with the face of a wolf; thus λυκε δεικας signifies sycophants, and thus τες δωροδοκυντας, those who took bribes; (*Aristoph. Scholiast. Vesp.—Zenobius.—Harpocrat.—Pollux.—Suidas, &c.*)

4. Το Μητιχε, so called from one Metichus, an architect, by whom it was built; (*Pollux.*)

5. Ηλιαια, so called απο τε αλιζεσθαι, from the thronging of the people, (*Ulpian. in Demosth.*) or απο τε ηλιε, because it was open to the sun; (*Ulpian. in Demosth.—Aristoph. Schol. Nub. Equit. Vesp.—Suidas,*) to try in this court was called ηλιαζειν; (*Aristoph. Lys. 381.*)

6. Παραβυσσον μεσση. [*Vide above.*]

The judges were obliged to take a solemn oath, by the paternal Apollo, Ceres, and Jupiter the king, that they would pass a just sentence and according to law, and to the best of their judgment. This oath was administered near the river Ilissus, in a place called Ardetus, from a person of that name, who in a public sedition united the contesting parties, and engaged them to confirm their

treaties of peace by mutual oaths in this place. Hence common swearers were called ἀρδηττοι; (*Etymolog.* — *Pollux.* — *Suidas.* — *Hesych.* — *Harpocrat.* — *Demosth. adv. Timocr. p. 481.*)

The greatest and most frequented was the *ηλιαία*. The judges were at least fifty, sometimes two or five hundred. When important causes were to be tried, all the judges of the other courts were summoned. Sometimes one thousand were called in, and then two courts were joined; sometimes 1,500 or 2,000, and then three or four courts met; (*Pollux, lib. 8. cap. 10.* — *Harpocrat.* — *Stephan.* — *Byzantin, v. Ηλιαία.*) They were not allowed to pass sentence before they had taken a solemn oath, the form of which is in *Demosth. Orat. in Timocrat.*

There were other courts of less consequence, where the *δαιτηται* or *τεσσαρακοντα*, or other magistrates, took cognizance of causes belonging to their several offices. Such were the courts at Cynosarges, Odeum, the temple of Theseus, Bucoleum, &c.

OF THE JUDICIAL PROCESS.

The plaintiff delivered to the magistrate the name of the person against whom he brought his action, with an account of his offence, whose office it was *εισαγειν*, to introduce it into the court where causes of that description were heard. The magistrate inquired whether the cause belonged to his cognizance, and also *ει ολως εισαγειν χρη*, whether it ought to be tried? This inquiry was called *ανακρισις*. By permission from the magistrate, the plaintiff summoned his adversary to appear before the magistrate, which was called *κλητευειν*; (*Ulpianus*

in *Demosth. Orat. de Corona.*) This was sometimes done by apparitors, called κλητορες or κλητηρες, (*Aristoph. Schol. ad aves.*—*Harpocrat.*—*Aristoph. Schol. Vesp.* 189,) sometimes by the plaintiff himself, who always carried with him sufficient witnesses to attest the giving of the summons, and these were also called κλητορες or κλητηρες; (*Ulpianus in Demosth. Orat. de Corona.*—*Suidas.*—*Harpocraton.*—*Aristoph. Vesp.*) The form in which the plaintiff summoned his adversary was, προσκαλεμαι τον δεινα τυδε αδικηματος προς την αρχην τηνδε, κλητηρα εχων τον δεινα, I summon such a one to answer for this injury before this magistrate, having such a person as my witness; (*Ulpianus in Midian.*) When the plaintiff employed an apparitor, the form was thus varied, Κατηγορω τον δεινα τυδε δε προσκαλεμαι τυτον, δια τε δεινος εις την αρχην τηνδε, I accuse such a person of this injury, and summon him by such a one to appear before this magistrate. It was necessary to mention the name of the κλητηρ in the summons. When a married woman was summoned before a magistrate, her husband was cited in this form, την δεινα η του κυριον, such a woman and her lord, &c. because wives, being under the government of their husbands, were not allowed to appear in any court without them. If the criminal refused to appear before the magistrate, he was dragged by force; (*Terent. Phormio, act 5. sc. 7.*) Sometimes he appeared on a particular day, which was stated in the summons; (*Aristoph. Avibus.*) When the plaintiff and defendant were before the magistrate, he inquired of the former whether his witnesses were ready, or whether he required any other to be cited?

This was the second *ανακρισις*, to which the plaintiff was bound to answer under the penalty of *ατιμία*, infamy. If this should happen, he desired further time to make his prosecution, he swore that it was no voluntary delay, which was termed *υπομνυσθαι*, and the circumstance itself *υπωμοσια*; (*Demosth. in Olympiad.—Isæus de Philoctetene, et Ulpianus in Midian.*) This excuse was also admitted on the part of the defendant, who had another plea called *παραγραφη* or *παραμαρτυρια*, when he alledged by witnesses that the action against him was not *δικη εισαγωγιμος*, a cause which could then be lawfully tried. This frequently happened, when the injury had been committed five years before the accusation, for after that time no action was valid: it happened also, when the dispute had been properly compromised before credible witnesses, or when the defendant had been already punished for or acquitted of the fact, or when it was not a cause cognizable by that magistrate. To this *παραγραφη*, the plaintiff gave his answer, proved by proper evidence; and the exception and answer, as sworn by the witnesses, were termed *διαμαρτυρια*; (*Pollux, lib. 8. c. 6.—Harpocration v. διαμαρτυρια.*) But if the defendant urged no plea to put off the trial, he was said *ευθυδικειν*, and the trial was termed *ευθυδικια*. An oath was then administered to both parties. The plaintiff swore that he would *αληθη κατηγορειν*, prefer no false accusation; and if the crime was of a public nature, he swore that no bribes or promises should tempt him to desist the prosecution. The defendant swore, *αληθη απολογησειν*, that his answer should be just; or *μη αδικειν*, that he had done no injury to the plaintiff. The oath of the latter was called

called *προωμοσια*, of the former *αντωμοσια*, also *αντιγραφη*, and both their oaths *διωμοσια*. These oaths, with those of the witnesses, and other matters relative to the action, were written upon tablets, put into a vessel called *εχινος*, and then delivered to the judges; (*Pollux.—Aristoph. Schol. in Vesp.—Harpocraton.—Suidas.*) The magistrate then cast lots for the judges, who upon the *κυρια ημερα*, appointed day, took their places in the tribunal; the crier before having ordered all those to depart who had no business, *μετασητε εξω*. The court was surrounded by a rope to keep off the crowd, and door-keepers appointed called *Κισκλιδες*, the same as the *Cancellatæ* of the Romans; (*Pollux, lib. 8. c. 10.*) If any of the judges were wanting, it was proclaimed, *ειτις θυραισιν ηλιασης, εισιτω*, if any judge be without, let him enter; for those who came after the trial had begun, were prohibited from passing sentence; (*Aristoph. Schol. Vesp.*) The magistrate then proposed the cause to the judges, and gave them authority to determine it, which was called *εισαγειν την δικην εις το δικασηριον*; the cause itself was called *δικη εισαγωγικος*, and the person who entered it *εισαγωγικος*. This reference of the cause from the magistrate to the judges was called *ηγεμονια δικασηριων*. The public crier read the indictment, which contained the reasons of the accusation, and the injury sustained by the plaintiff; these were noted down by the judges; (*Ulpian in Demosth.*) If the defendant did not appear, sentence was immediately passed against him, which was called *εξ ερημης καταδικασθηναι* and *ερημην οφλισκανειν*. But if he presented himself within ten days, giving sufficient reasons for his absence, the former

sentence was reversed, and this was called *δικη μετα*. The trial was then to be brought forward by the defendant within two months, and this was called *αντιληξις*, and the action itself *αντιλαχειν δικην*; but if the trial was not at that time brought on, the former sentence was confirmed; (*Ulpian. in Demosth. — Pollux, lib. 8. c. 6.*) If any one pretended that his adversary was legally cited, and could not produce any *κλητορες* to testify the citation, he was prosecuted by an action called *γραφη ψευδοκλητειας*; (*Ulpian. in Demosth. — Pollux, lib. 8. c. 6.*)

Before the trial, both parties deposited a certain sum of money, which they called *πρυτανεια*, into the hands of the magistrate who introduced their cause into the court, who, if the money was not paid, erased the cause from the roll. If the cause was for the value of 100 drachms to 1,000, the deposit was 3 drachms, if more than a 1,000 and not more than 10,000, the deposit was 30, which were divided among the judges; and the person losing his cause restored the money to his adversary, and paid the charges; (*Pollux. — Harpocraton.*)

Παρακαταβολη, was a sum of money deposited by those who sued the commonwealth for confiscated goods, being a fifth of the value, or what was claimed by the public treasury, or by private persons for a disputed inheritance, being a tenth of the value for which they contended; (*Pollux. — Harpocraton.*)

Παρασασις, was a drachm deposited about trivial affairs, which were decided by the *δαιτηται*; (*Pollux. — Harpocraton.*)

Επωβολια, was a fine laid on those who could not prove the indictment they had brought against their adversaries; so called, because they were obliged to

pay

pay the sixth part of the value of what they contended for, from ὅβολος, the sixth part of a drachm; (*Pollux.*—*Harpocr.*—*Aristoph. Nub.* 1134 and 1182)

OF THE WITNESSES.

If the witnesses refused to appear, they were summoned by the κλητηρ, a serjeant; they were to swear to the fact, or to abjure it; or if after commencing a prosecution they dropped it, or failed in obtaining the fifth part of the suffrages, (*Plat. Apoll. Socrat. t. 1. p. 36.*—*Demosth. de Cor. p. 517.*—*in Mid. p. 610.*—*in Androt. p. 702.*—*in Aristocr. p. 738.*—*in Timocr. p. 774.*—*in Theocrin. p. 850.*) they were generally sentenced to a penalty of 1,000 drachms, (£.37. 10s.)

Ἐκκλητευεσθαι, those were said, who were fined for refusing an oath, or from whom it was extorted through fear of torture; (*Demosth. in Stephan. 1. p. 977.*—*Isocrat. in Trapezit. t. 2. p. 477.*)

Κλητευεσθαι, those were said who voluntarily took the oath after they were summoned; (*Pollux, lib. 8.*—*Harpocraton.*)

The oath was taken before altars erected in courts of judicature. The witnesses were to be free-born and deserving of credit. They were considered ατιμοι, infamous, who had forfeited their privileges by misconduct. The accuser sometimes required the slaves of the adverse party to be put to the rack to deliver their evidence; (*Demosth. in Near. p. 880.*—*in Onet. 1. p. 924.*—*in Pantæn. p. 993.*) Sometimes one of the parties presented his own slaves to this savage proof; (*Demosth. in Aphob. 3. p. 913.*—*in Nicostr. p. 1107.*)

Μάρτυρια, was that kind of evidence which the person gave who was an eye-witness to the fact; (*Pollux, lib. 8.*)

Εκµάρτυρια, when he received his testimony from the person who was an eye-witness, but who was dead, or absent from some unforeseen accident; (*Harpocraton.—Pollux.*)

The testimony was sometimes given aloud in open court, and sometimes in writing upon a tablet of wax; (*Harpocrat.—Pollux.*) Being seated, the accuser on the left hand, and the accused on the right hand of the judge, (*Aristot. Problem.*) they each spoke what their orators had prepared for them. If they desired it the judges allowed them *συνηγοροι*, advocates, which was called *ἐπὶ μισθῷ συνηγορεῖν*, to *plead for a fee*; (*Clemens Alexand.*) They were limited in the length of their speeches, which was called *διαμεμετρημένη ἡμερα*; (*Harpocraton.*) which was measured by a *κλειψυδρα*, a water-glass. He was called *εφυδωρ*, whose office it was to fill the glass; (*Pollux, 8. 9.*) Their speech was to conclude when the water had run out; but the glass was to be stopped while any laws were read, or other business intervened; (*Demosth.*) *Τω υδατι τω ἐμῷ λαλεῖτω*, let him speak till my water be run out, means if any orator ends his speech before the allotted time, he may give the remaining part of it to another; (*Demosth.*) When the parties had finished, the crier was commanded by the presiding magistrate, to order the judges to bring in their verdict; and where the law had provided penalties, called *αγωνες ατιμητοι*, a verdict of guilty or not guilty was sufficient; but where the laws were silent (called *αγωνες τιμητοι*) another sentence was necessary,

necessary, determining the punishment due to the offence; (*Harpocraton.*) The condemned person was to declare the damage he had done, and the reparation due to his accuser, before sentence was pronounced. When the laws were silent, the judges might limit the punishment; (*Cicero de Oratore, lib. 1.*)

Sentence was at first given by black and white sea shells, called *χοιριναι*, or pebbles, called *ψηφοι*; (*Ovid. Metam. lib. 15.*) *Σπονδυλοι*, balls of brass, were afterwards used, and then *κυαμοι*, beans; the white beans were whole, and used to acquit, and the black were bored through, to condemn; (*Pollux, lib. 8. cap. 10. §. 123.*—*Meursius, Arcop. c. 8.*—*Hesychius.*—*Aristoph. Schol. Ran. et Vesp.*) If there was a majority of black balls, the president traced out a long line on a tablet covered with wax, exposed to every eye; if the white were more numerous, a shorter line; (*Aristoph. in Vesp. v. 106.*) and if the votes be equal, the accused is acquitted; (*Æsch. in Ctesiph. p. 469.*—*Aristot. problem, sect. 29. tom. 2. p. 812.*—*Id. de Rhetor. c. 19. t. 2. p. 628.*) The beans were taken from the altar; two urns, which they called *καδοι* or *καδισκοι*, received the beans through a small tunnel, called *κημος*, holding them with three fingers, the fore-finger, middle and thumb. In private causes four urns were used; (*Demosth. Orat. in Macart.*) where the punishment specified by law, was sufficient; but when that was only expressed in the declaration of the prosecutor, the offender had the privilege of demanding a mitigation; and this second question was decided by a new trial, to which they immediately proceeded; (*Ulpian. in Demosth. adv. Timarch. p. 822.*—*Samuel*

Petit de leg. Att. p.335.) When they had finished voting, the crier proclaimed Εἰ τις ἀψηφισος, ἀνίστασθω, If there be any that has not given his vote, let him arise.

The cause, while pending, was engraved on a tablet and exposed to public view, and hung up at the statue of the heroes, named Ἐπώνυμοι. This was called Ἐκχεισθαι; (*Schol. in Median. Demosth.*)

If the person convicted was guilty, he was delivered to the Ἐνδεκα, to receive punishment; but if he was fined, the Ταμίαι τῶν θεῶν saw it paid. If unable to pay it, he was doomed to perpetual imprisonment; (*Demosth. Androtian.—Corn. Nepos in Vit. Miltiad.*)

If the plaintiff had unjustly accused his adversary, he was sentenced to suffer that punishment which the law inflicted on the crime with which his adversary was accused.

The plaintiff was called διώκων, the cause itself διώξις, and the accused φευγων. Αἵτια was the name of the indictment before conviction, and εἰσχος after it.

When the trial was over, the judges went to the temple of Lycus, and returned their ραβδοι, staves; and received from the πωλακρεται, their money; (*Aristoph. in Ran. et Vesp.—Suidas.—Pollux.*)

Συκοφανται, sometimes signifies false witnesses, ἀπο τῶν συκῶν φαίνειν, from indicting those who exported figs, which was prohibited by an ancient law of the Athenians; (*Aristoph. Schol. Plut. et Equit.—Suidas.*)

OF INFERIOR MAGISTRATES.

Οἱ τεσσαρακοντα, were forty men who went round the boroughs, and heard disputes about sums of money

money not exceeding ten drachms, as well as concerning actions of personal assault; (*Demosth. in Pantænet.*)

Οι τριακοντα, were thirty men who amerced the people for being absent from the public assemblies.

Διαιτηταί, were arbitrators, who were called Κληρωται, forty-four men in each tribe, above sixty years of age; (*Pollux, lib. 8. c. 10*) or fifty (*Suidas*); drawn by lots to determine controversies in their own tribe about money above ten drachms. An appeal lay from this to the superiour court of justice; (*Demosth. Orat. in Aphobum.*) At first they heard all causes that exceeded ten drachms, previous to their introduction into other courts; (*Pollux.—Ulpian.*) They were not bound by oath; but when they administered an oath to the plaintiff, which was called παρασσις or διασσις, they received a drachm, and another from the plaintiff when they gave him an oath, called αντιωμοσια. If either of them was absent, in the evening judgment was given in favour of the party present. Their office was annual; and if they were found guilty of corruption, they were punished with Ατιμια, infamy; (*Demosth. et Ulpian. Median.—Sam. Petit. Misc. lib. 8.*)

Εισαγωγεις, were officers εισαγειν τας δικας, to receive complaints that fell under the cognizance of the διαιτηταί, and enter them into the court; (*Pollux.*) The other arbitrator was called διαλλακτηριοι or κατ' επιτροπην διαιτηταί, those who were chosen by both parties to compromise any dispute. There was no appeal from their determination, which they were bound to make impartially by oath; (*Demosth.*) The determination of the

διαιτηταί

δαιτῆται, was called δαῖτα, and ἐπιτροπή, and the reference to them δαίταν ἐπιτρεψαί; (*Pollux.*)

OF PUBLIC JUDGMENTS.

The Athenian judgments were of two kinds:

Δημοτικαί, public, were concerning those crimes which affected the state, called κατηγορίαι; all persons were encouraged by the law to revenge the public wrong, by bringing the criminal to punishment; (*Plutarchus, Solone.*)

Ἰδιωτικαί, private, concerning all controversies between private persons, which were called δίκαι; (*Isocrates.*) No one could prosecute an offender but he who was injured, or some of his family; (*Plutarch. Solone.—Demosth. in Timocrat.*)

The public judgments were,

Φόνος, murder.

Τραῦμα ἐκ προνοίας, a wound maliciously given.

Πυρκαῖα, a conflagration of the city.

Φάρμακον, poison.

Βεβλευσίς, conspiracy against the life of another.

Ἱεροσυλία, sacrilege, punished with death; (*Xenoph. Hist. Græc. lib. 1. p. 450.—Id. Mem. l. 1. p. 721.—Diod. lib. 16. p. 427.—Ælian. Var. Hist. l. 5. c. 16.*) and deprived of the rites of sepulture.

Ἀσεβεία, impiety; (*Lysias in Andoc. p. 130.*)

Προδοσία, treason.

Ἑταιρησίς, fornication.

Μοιχεία, whoredom, punishable by fine; (*Thucyd. Schol. lib. 6.*)

Ἀγαμίον, celibacy.

Ἀσρατεία, refusing to serve in war, punishable with ατιμία, infamy.

Διελεία,

Δειλεια, cowardice, punished with ατιμια.

Λειπναυτιον, desertion of the fleet, punished by fine.

Λειποστρατιον, desertion of the army, punished by fine.

Λειποταξιον, desertion from their post, leaving the infantry for the cavalry; (*Thucyd. Schol. lib. 6.*)

Αναυμαχιον, refusing to serve in the fleet, punished with ατιμια.

Το ριψαι την ασπιδα, losing their shield, punished with ατιμια.

Ψευδεγραφη, Ψευδογραφη, or Ψευδης εγραφη, charging men with debts already paid; (*Suidas in Verb.*) punished by fine.

Ψευδοκλητεια, an action for false arrests; (*Pollux.*)

Υβρις, for beating a freeman, or reducing him to slavery.

Συκοφαντια, assault, or frivolous accusation; punished by a fine.

Δωρα, or Δωροδοκια, receiving bribes for any public affair, or perverting justice; they were fined ten times the value of what they had received, and punished with the highest degree of ατιμια, infamy.

Δεκασμος, for offering bribes for the perversion of justice.

Δωροξενια, this was an action similar to the former particularly in causes relating to the freedom of the city.

Αγγραφιον, for erasing a name out of the public debt book, before the debt was discharged.

Αγγραφον μεταλλον, digging a mine without the public knowledge, a twenty-fourth part of the metal belonging to the public.

Αλογιον, against magistrates who had neglected to surrender their accounts.

Παρανομων γραφη, for proposing a new law, and acting contrary to the established laws.

Ευθυνη, against magistrates, ambassadors, or other public officers, who had misemployed the public money, or otherwise offended.

Παραπρεσεια, against ambassadors, who had forfeited their trust.

Δοκιμασια, was a qualification of the magistrates and other public officers.

Προβολη, against disaffected, tumultuous persons.

Απογραφη, an action for debts due to the public, falsely charged upon those who had delivered their accounts. Or an action against those who had never paid the fines imposed on them, before the ninth Πρυτανεια after their sentence, and could not give sufficient security; (*Suidas.*)

Αποφασις, sometimes the same as Απογραφη; (*Suidas.*) Or an account given of estates to avoid holding a public employment, that the trust might fall upon the richest.

Φασις, for the discovery of any secret injury; and against such as exported corn from Attica; appropriated the public money, or land; or for misapplying the property of orphans; (*Pollux*, 8.6.)

Ενδεξις, against those who held an office, being disqualified by law; and against those who confessed their crimes, without standing a trial; (*Demosth. in Timoc.* p. 464.—*Schol. Aristoph. Vesp.* 1103.)

Απαγωγη, was conveying a criminal to the magistrate, who had been detected in the fact; (*Lyfias in Agorat.* p. 126.)

Εφηγησις, when the magistrate went to the house where the criminal was; and this they called Εφηγησθαι; (*Pollux*, 8. 6.)

Ανδροληψιον, or Ανδροληψια, an action against those who protected murderers, by which the relations of the deceased might arrest three men in the city whither the murderer had fled, till he surrendered or satisfied the law; (*Harpocrat.*)

Εισαγγελια, concerning state offences; such actions, as without any process were brought before the senate of 500, before whom they were introduced by the Θεσμοθεται at the first meeting in the Πρυτανεια; where the delinquent was punished; and the accuser incurred no danger, if he could not prove his indictment, except he failed in having a fifth part of the suffrages, and then he was fined 1000 drachms. Another action of Κακωσις was, when brought before the archon, to whom he gave in his accusation; and if he was unsuccessful, he was not fined. There was another action against the Διαιτηται, by persons who supposed themselves injured by them, but if their accusation proved frivolous, they forfeited their freedom; (*Harpocrat.*—*Pollux*, 8. 6.)

Γραφη, an action laid upon such as had been guilty of any of the above crimes; (*Harpocrat.*—*Sigon. de rep. Athen.* III. 1.—*Pollux*, lib. 8. 6.)

OF PRIVATE JUDGMENTS.

Αδικιε δικη, was an action κατὰ τῶν ὁπωσῶν ἀδικούντων, against those who had done an injury; (*Etymologici Autor.*) The delinquent was fined, and the fine

was

was doubled, if not paid within the *Πρυτανεια* ;
(*Harpocraton.*)

Αιχιας δικη, was an action of assault, in which the judges compelled the delinquent to make sufficient compensation.

Αμφισβητησις, was sometimes a law-suit, but generally for the recovery of an estate.

Αντιγραφη, a suit concerning relationship.

Αποπομπης δικη, was an action of divorce, the husband putting away his wife.

Απολειψως δικη, was an action of divorce, the woman flying from her husband.

Αποσασις δικη, was an action by a master or patron against his clients, who were freed slaves, when they refused to perform those services to which they were bound.

Απροσασις δικη, an action against sojourners, who neglected to chuse a patron.

Αφορμης δικη, a suit concerning money deposited in the hands of others, which was called by the ancient Athenians *Αφορμη*, and afterwards *Ενθηκη*.

Αφεισις, an action when any one in debt, and unable to discharge it, called on the people to remit part of it.

Αχαρισιας δικη, an action of ingratitude.

Βεβαιωσεως δικη, an action when the buyer compelled the seller to confirm the bargain which he had before covenanted to perform.

Βιαιων or *Βιας δικη*, against those who had violated the chastity of women, or injured the persons of men.

Βλαβης δικη, an action against those who had trespassed on the property of others.

Βολιτς δικη, an action concerning filth or nuisances.

Διαδικασιας δικη, an action *περι χρημάτων η περι κτημάτων*, concerning money or possessions; (*Ulpian. de Mysteriis.*)

Διαμαρτυρια, a protestation made that the deceased person had left an heir, to secure to him his possessions.

Εις δατητων αιρεσιν δικη, an action against those who would not divide their property with those who had a right to a division of it.

Εις εμφανων κατασησιν δικη, concerning stolen goods, or other secreted property.

Ενεπισκεμμα, an action, when any one claimed a part of the goods of another, which he seized and sold.

Ενοικια δικη, an action to demand the rent of a house from the inhabitant by any one claiming the property of it.

Εξαιρεσεως δικη, against a freeman who endeavoured to release a slave without the consent of his master.

Εξελις δικη, from Εξελλω, to eject, because the plaintiff *εξελλομενος* was ejected, or prevented from taking possession of his estate, when he would not deliver it to the real owner.

Εξελις δικη, an action when any property was detained from its owner, *περι ανδραποδς η παντος, η φησι τις αυτω μεταχει*, concerning a slave, or whatever any one calls his own; (*Suidas.*)

Επιδικασιας δικη, when daughters inherited the estates of their parents, they were compelled to

marry their nearest relations; and it was contended for in this action. The virgin for whom they contested was called *Επιδίκος*. *Επικληρος* was a daughter who had no legitimate brothers, and inherited her patrimony. *Επιπροικος* was a daughter who had brothers, and divided the estate with them.

Επισκηψις, an action by which the *διαμαρτυρία* was proved to be frivolous.

Επιτροπης δίκη, an action against guardians who had defrauded their wards. It was invalid, if not commenced before the ward had been of age five years.

Κακηγορίας δίκη, an action of slander, by which the criminal was fined 500 drachms.

Κακώσεως δίκη, an action entered by heiresses against their husbands, by parents against their children, and wards against their guardians, when they were ill used by them. *Γραφή* and *Εισαγγελία* meant the same.

Κακοτεχνιών δίκη, an action against those who suborned false witnesses.

Καρπυ δίκη or *Χωρις δίκη*, an action when any one claimed a landed estate, because the fruits of the earth were demanded.

Κλοπης δίκη, an action against thieves. If any one had stolen above fifty drachms in the day-time, he was indicted at the court of the *οι Ενδίκαι*. But if a theft was committed in the night, it was lawful to kill the criminal, if detected in the fact; or if he resisted, to wound him and carry him by force to the *οι Ενδίκαι*. This action was termed

σταγωγή;

επαγωγή; (*Demosth. Timocrat.*). No restitution was sufficient, but he was to suffer death. He who had stolen from any private person, was compelled to restore double the value; and the judges were empowered to confine him five days and nights, and expose him to the public view; and ατιμία, infamy, was the final punishment of this offence; (*Andocides de Mysteriis.*) If any one stole any thing from the Lyceum, Cynosarges, Academy, or any of the Gymnasia, of the least value, or from any of the harbours, above the value of ten drachms, he was condemned to die.

Λειπομαρτυριᾶ δίκη, against those who, after promising to give evidence in a cause, forfeited their promise.

Μισθώσεως οἴκῳ δίκη, sometimes called φασίς, was an action against guardians for mismanagement in the affairs of their wards.

Ουσίας δίκη, an action claiming an estate in the possession of another.

Παρακαταβολή, so called ἀπο τῆ παρακαταβαλλεῖν, because if the estate was public for which they contended, a fifth part of the inheritance was deposited; if it was private, a tenth part; if the plea was bad, they forfeited their deposit. This was an action commenced by the relations of the deceased, claiming his property.

Παρακαταθήκης δίκη, an action against those who refused to restore what they were entrusted with.

Σίτις δίκη, an action by which a husband was compelled to restore the portion to his divorced wife, or to pay her nine oboli, every month: if he

neglected either of these, an action in the Odeum was entered against him by her Επιτροπος, guardian, by which he was obliged to allow her a separate maintenance.

Συμβολαιε δικη, an action against those who would not fulfil their contracts, concerning money, division of inheritance, and references to the Διαιτηται.

Συνθηκων δικη, an action against those who would not fulfil either their public or private contracts.

Χρεος δικη, a suit between debtors and creditors; (*Pollux.*—*Suidas.*—*Ulpian. in Demosth.*—*Harpocratio.*—*Sam. Petit de Leg. Att.*—*Hesychius.*—*Sigonius de Rep. Ath.*—*Roussæus in Arch. Att.*)

OF CRIMINAL PUNISHMENTS.

Ατιμια, infamy, or disgrace. A person suffered this punishment, when, retaining his property, he was deprived of some privilege, enjoyed in common by other citizens. Also, when he suffered a temporary deprivation of the privileges of free citizens, and his goods were confiscated. Those who were indebted to the public treasury, till their debts were paid, incurred this penalty. Also, when the criminal, and his posterity, were deprived of every right of a free citizen. This was incurred by those guilty of theft or perjury, or other similar crimes; (*Andocides de Mysteries.*) From persons of this description they appointed some to labour at the oars; (*Schol. in Aristoph. Ranis.*) and at which the prisoners of war assisted; (*Plut. in Vit. Lyfandr.*) This punishment was also called τιμηματα; (*Pollux.*)

Βαραθρον, was a deep pit belonging to the tribe Hippotheontis, into which condemned persons were

were cast headlong. This was sometimes called *Ορυγμα*, and hence *Ο επι τω ορυγματι*, the name of the public executioner. It was a dark hole, with overhanging spikes, that there should be no retreat; and there were also spikes at the bottom, upon which those who were thrown in must fall; (*Schol. Aristoph. Pluto*, 431.) Hence *Barathro* in Latin, an avaricious glutton, from its depth and extent; (*Lucretius*, lib. 3.—*Hor. lib. 1. Sat. 2.*—*Harpocrat.*)

Βροχος, this punishment of hanging or strangling was very ignominious; (*Hom. Od. κ. v.* 465.—*Pollux*, 8. 7.)

Δεσμος, the punishment of fetters or imprisonment. There were three kinds of prisons; one near the forum, to secure debtors and others: another called *Σωφρονιστηριον*, a house of correction: another in a solitary place, for malefactors guilty of capital crimes; (*Plato de Leg. lib. 10.*) One of their most remarkable prisons was called, *Νομοφυλακειον*, and the gate through which criminals were led to execution *Χαρωνειον*, from *Charon*. At the prison door called *Στροφαίος* from *Στροφεύς* a hinge of a door, was erected a statue of Mercury, the tutelary deity of the place.

Δουλεία, servitude, was a punishment by which the criminal was reduced to the condition of a slave. It was inflicted only on the *Ατιμοί*, sojourners and freed servants; (*Diog. Laert. I.* 55.—*Æschin. in Timarch. p.* 174.)

Ζημία, a pecuniary fine laid upon the criminal, according to the nature of his offence.

Θάνατος, death, inflicted on malefactors for various offences.

Κρημνος, a precipice, from which the malefactor was thrown headlong; (*Eurip. Troad.* 720.—*Pausan. Phoc.* 2.—*Ælian.* 11. 5.)

Κυφων, was a collar, usually made of wood, from κυπτω, because it obliged the criminal to bow down his head: the punishment was called Κυφανισμος, hence Κυφωνες, pernicious fellows; (*Schol. Aristoph. Pluto*, 458.) It was sometimes callèd κλοιος or κολοιος from κλειω, because the neck of the criminal was shut in it; (*Suidas.*)

Λιθοβολία, lapidation, was a common punishment for adultery; (*Hom. Il.* γ.—*Ælian.* 5. 19.—*Cicer. de Offic.* III.—*Meurs. ad. Lycophr.* 331.)

Ξίφος, with which the criminal was beheaded; (*Pollux*, 8. 7.)

Ξύλον πεντεσύριγγον, fetters with five holes; (*Pollux.* —*Aristoph. Equit.* 393) or Ξύλον τετρημένον, as it is sometimes called; (*Schol. in Aristoph. Lysistrat.* 681. and *Equit.* 1046) it is a punishment similar to that of binding the neck and heels of soldiers.

Πανσικάπη, a round instrument to confine the hand.

Σταυρός, a cross, consisting of two beams, one across the other; (*Lucian Δίκη φωνέντων.*—*Thucyd. lib.* 1.) to which the malefactor was nailed.

Στηλη, a pillar, on which the crimes of the offender were engraven; (*Lysias pro cæd. Erostat.*) Those were called Στηλίται, who were exposed to this ridicule. Hence σηλιτευτικός λόγος, an invective; (*Demosth. Philipp.* III. p. 49.—*Pollux*, 8. 7.)

Στίγματα, marks impressed with a hot iron upon slaves; (*Plutarch. Solon.*)

Τύπανα or Τύμπανα, clubs, with which malefactors were beaten to death; (*Hesychius.*—*Suidas.* —*Pollux.*) they were hanged upon a pole called τύμπανον; (*Schol. Aristoph. Plut.* 76.)

Σχοινοί, small cords used in the punishment called Σχοινισμός, by which criminals were stretched upon the rack.

Φάρμακον, poison, of which they used various sorts; the most common was the juice of hemlock, called κέναιον; (*Persius, Sat. 4. v. 1.*—*Plato in Phæd.*—*Ælian. I. 16.*)

Φυγή, banishment, of which there were several sorts; by this the goods of the banished person were sold; and the sentence generally passed for life: the οσρακισμός, being only for a term of ten years; (*Schol. Aristoph. Equit. et. Vesp.*) It was chiefly inflicted on people of rank and character. This was also sometimes called Κεραμική μασιξ, from κέραμος, because the Οσρακα, by which the people gave their suffrages, were earthen vessels; (*Hesychius in Verb.*) This was used at Argos, Miletus, and Megara; (*Schol. Aristoph. Equit.*) The Syracusan Πεταλισμός, was for the term of five years; and instead of οσρακα, they used πέταλα, leaves of the olive tree in voting; (*Diodor. Sic. lib. 11. c. 55.*—*Plutarch. Aristid.*—*Hesych.*—*Ælian. 13. 24.*)

Χοινίξ, the fetters, in which the legs were fastened; (*Aristoph. Plut. 276.*) Similar to this was ποδοκακκη, ποδοκακκη, ποδοσραξη, sometimes called ξυλον, being made of wood; (*Schol. Aristoph. Equit. 366.*) In ποδοσραξη, the feet were tortured, in ποδοκακκη, they were only fastened; (*Ulpian. in Timocrat.*—*Suidas.*—*Hesychius.*—*Taylor in Orat. Lys. I. adv. Theomn. p. 81.*)

Σανίς, was a piece of wood, to which the criminal was bound; (*Aristoph. Thesmoph. 938 and 947.*)

Καταποντισμός, drowning in the sea; (*Schol. Aristoph. Equit. 1360.*—*Lycophr. 239.*)

Πυρ, burning.

OF PUBLIC HONOURS AND REWARDS.

Ἀτελεια, an immunity from taxes and other public duties, exclusive of those for carrying on war, and building ships; from which the nine archontes alone were exempted,

Εἰκων, the honour of a statue erected in any public place; (*Demosth. Orat. de falsâ leg.*—*Pausanias*, &c. &c.)

Προεδρια, the liberty of the first seats at public entertainments; (*Schol. Aristoph. Equit.*—*Suidas*.)

Σιτια, παρασιτια, σιτησις ἐν πρυτανειῳ, an entertainment at the public expence, given to those who had deserved well of their country; to those chiefly who had been ambassadors in the prytaneum. There was a law that no man should receive this honour twice; (*Plutarch. Solone*.) This being repealed, some were *χειριτοι*, constantly supported in the prytaneum; (*Pollux.*—*Cicero de Orat. lib. 1.*) Their food was chiefly *Μαζα*, a kind of cake; but on holidays, bread; (*Demosth. in Leptin.*—*Pollux, lib. 9. c. 5.*—*Athenæus, lib. 4.*) This was appointed by Solon in imitation of Homer, *μιμνήμενος τὸν Ὀμήρου*, whose heroes feasted in this manner. The tenth of all the entrails of beasts, offered in sacrifice, was reserved for them; which if any person neglected to send, he was liable to be punished by the *Πρυτάνεις*; (*Aristoph. Equit.*)

Στεφανοί, crowns, were conferred by the vote of the people in the public assembly, by the senators in council, by the tribes to their own members,

and by the *Δημοται* in (*δημος*) their own borough. They were forbidden by law to be presented in any other places; and if any crier proclaimed in the theatre the crowns bestowed on any one by his own tribe or borough, he was punished with *ατιμία*, infamy. *Στεφανοὶ Ξενικοὶ* were sometimes presented by foreign cities to the citizens of Athens, after the approbation of the citizens had been obtained; and they were dedicated to Minerva, the tutelar saint of Athens. Those presented by their own city, were preserved as relicks of honour in their own family; (*Æschines in Ctesiphont.*) Peculiar care was taken of those who had been thus honoured by their country, that *υβρίζαν, κακῶς εἰπεν, πατασσεν*, to affront, speak ill, or strike any of them, was punished with *ατιμία*, infamy.

OF THE LAWS OF THE ATHENIANS.

It was a received opinion that Ceres first taught the Athenians the use of law; hence the festival *Θεσμοφορία*, in which she was worshipped in the name of *Θεσμοφορος*. It is however certain that Theseus retained the privilege of making and preserving laws; (*Plutarch, Thes.*) Draco was the next lawgiver, whose laws were called *θεσμοί*; (*Ælian, Var. Hist. lib. 8. c. 10.*) which were all repealed by Solon, except *φονικοὶ νόμοι*, the laws of murder. The laws of Solon were distinguished by the term *νόμοι*. The thesmoethetæ swore to the observation of them, on the penalty of dedicating a statue as large as life to the Delphian Apollo; and the people were bound to obey them
for

for one hundred years; (*Plut. Solone.—Diog. Laertius.—Ælian. Var. Hist. lib. 8. c. 10.*) Afterwards Pisistratus took upon himself, and left to his sons, the power of a lawgiver; (*Plut. Solone.*) but the laws of Solon were in some degree enforced by Clisthenes, who himself added new ones; (*Herodotus.—Plutar. Pericle.—Isocrat. Aeropag.*) These continued in force till the Peloponnesian war, when the government was altered by the four hundred, and afterwards by the thirty tyrants. But the ancient laws were again restored by Euclides, and others by the influence of Diocles, Aristophon, and afterwards by Demetrius the Phalerean; (*Plut. Aristid.*) and these, with Æschylus and Thales, were the chief legislators of Athens; (*Suidas.*)

Any one who intended to propose a measure which regarded the public, communicated it first to the prytanes, who assembled the senators, when it was either rejected or adopted. If it was agreed to it was called *προβουλευμα*; and written by the prytanes upon a tablet, and called *προγραμμα*. No law was to be proposed to the assembly, without having been previously written on a white tablet, and publicly hung up several days, for the information of the citizens. When it was read, every man might give his opinion upon it. If it was approved, it passed into a *Ψηφισμα* or *Νομος*; *Ψηφισμα* being a local, and *Νομος* a perpetual law; (*Demosth. ej. Narr. Ulpian. in Leptin.*) It was dangerous for a citizen to propose a law, which might be prejudicial to the state; and he might be impeached for it any time within one year; and a writ, called *παρανομιας γραφη*, for transgressing

transgressing the laws, might serve upon him; either if he omitted to publish his proposal, or did propose it in ambiguous terms, or if it tended to annul any former law; (*Demosth. ej. Enarr. Ulpian. in Leptin.*) Those who had proposed a law *παράνομος*, or *ἀνεπιτηδεύς*, contrary to former laws, or prejudicial to the state, were arraigned sometimes before the thesmothetæ; (*Pollux.*) and sometimes before the archontes. When the accusation had been heard, the archon *εἰσαγεῖν εἰς τὸ δικάστηριον*, introduced the cause into that court of justice, which took cognizance of such affairs. If found guilty, the person was fined, which he was to pay under the penalty of *αἰμία*, infamy. This punishment indeed was of course inflicted upon those who had been three times guilty of such an offence; (*Aristoph.*) But if acquitted, the accuser was fined 1000 drachms; (*Demosth. Timocrat. ibique Ulpianus.*) The laws were annually revised; and a new law was to be proposed, before an old one could be repealed. If necessary to be repealed, it was done by *ἐπιχρηστονία τῶν νόμων*, so called, from holding up their hands. When the prytanes held their first stated assembly, on the 11th day of Hecatomæon, after the *Κηρυξ* had proclaimed the assembly in a solemn prayer, the laws concerning the senate, the people, the nine archontes, and the other magistrates were read over in order. If it appeared necessary to reconsider any of the laws, the meeting was adjourned to the fourth of Metagitnion, the day of the last stated assembly. During these ceremonies, the *Θεσμοί*, which were laws directing how the *Νόμοι* were to be made,

made, were exactly observed; (*Libanius in Argum. Leptin.*) On the appointed day another assembly was summoned, and the proedri reported the matter to the people, who appointed the nomothetæ to determine it: and five orators called *Συνδικοι*, were to defend the ancient laws in the name of the people. If the prytanes omitted to call this assembly, they were fined 1000 drachmæ; but if it did meet, and the proedri neglected to explain the law to the people, they were fined only 40 drachmæ. The prytanes and proedri might be impeached by any one before the thesmothetæ, who were to try the offending person in the court of *Heliaæa*, upon neglect of which they were refused admittance into the areopagus. After the orators had delivered their speeches, the nomothetæ gave their opinions, and the sentence was confirmed at the next assembly; (*Libanius in Argum. Leptin.*)

Solon, and other lawgivers who succeeded him, committed their laws to writing. Hence the law, *αγραφω νομω τας αρχας μη χρησθαι μηδε περι ενος*, that no magistrate should use in any case an unwritten law; (*Andocides de Myster.*) The *Κυβεις*, tablets, on which the laws of Solon were engraved, were of wood, and called *Αξονες*; which might be turned round in oblong cases; (*Plutarch. Solone.*) Some are of opinion that those laws which related to sacrifices and religious rites were called *Κυβεις*; (*Plut. Solone.*) Others affirm that *Κυβεις*, composed of stone, signified tablets in general, which laws were inscribed, and named *παρὰ το χειροϋφωσθαι εἰς ὕψος*, because they were erected on high; (*Apollod. in Schol.—Aristoph.*)

Aristoph. Nubibus et Avibus.) or from the Corybantes, who first invented them; (*Theopompus.*) Some say they were triangular; (*Pollux, lib. 8. c. 10.*—*Aristot.*) and that the Αξονες were of brass and quadrangular; (*Pollux, lib. 8. c. 10.*) Ammonius asserts, (*lib. de different Voc.*) that the Αξονες were four-square, containing the civil laws; and the Κυρχεις triangular, containing the laws upon religion. They were preserved in the citadel, and afterwards removed to the prytaneum; (*Pollux, lib. 8. c. 10.*) Some affirm, that the original in Solon's hand-writing were always kept in the citadel, and copies of them only in the prytaneum. Hence they were termed τας κατωθεν, those in the prytaneum or lower city, and τας ανωθεν νομους, those in the upper city; (*Pollux.*) It is again supposed that ο κατωθεν νομος; (*Demosth.*) means the lower part of the tablet. But it appears that there were frequently many tablets to one law; (*Plutarch. Solone.*—*Sam. Petit. de Leg. Att.*) It was illegal to erase a decree from the tablet, and proper officers, called Γραμματεις, were appointed to keep them legible; (*Pollux, lib. 8. c. 8.*) These were elected by the senate, and were people in whom they placed a particular confidence. The laws were also all engraven on the wall in the Βασιλικη σοα, royal portico, for the inspection of the public. This was the custom after the expulsion of the thirty tyrants; (*Andocides de Mysteriis.*)

OF THE LAWS RELATING TO DIVINE
WORSHIP.

Sacrifices were to be performed with the fruits of the earth. A law made by Triptolemus; (*Porphyrus* *περι αποχης εμψυχων.*)

Due reverence was to be paid publicly to the gods and native heroes; and to offer privately first fruits with anniversary cakes. A law of Draco; (*Porphyrus.*)

One drachm was to be the price of a sheep, eighteen of a medimn. One of Solon's laws. (*Plutarch. Solone.*)

Cattle designed for sacrifice were to be selected from the best; (*Plut. Solone.*)

He who offered sacrifice, to carry part of the beast sacrificed to his family; (*Aristoph. Schol. in Plut.*)

All the remains of the sacrifice were for the priest; (*Aristoph. in Vesp.*)

Whoever defiled the temple of Apollo, was to be indicted and sentenced to death. A law of Pisistratus; (*Hesychius.—Suidas.*)

Foreigners and slaves were permitted to attend divine worship; (*Demosth. in Near.*)

They, who survived the report published of their death, were prohibited from entering the temple of the furies; (*Plut. Quæst. Roman.—Hesychius.—Phavorinus verb. Δευτεροπατρις.*)

No injury was to be offered to those who fled to the temples for refuge; (*Schol. Aristoph. in Equit.*)

Sacrifices were to be at the beginning of every month; (*Athenæus, lib. 6.*)

LAWS RELATING TO FESTIVALS.

No foreigner was to be initiated into the holy mysteries; (*Schol. Aristoph. in Plut.*)

Death was to be the punishment of publishing the mysteries; (*Sopater in Divis. Quæs.*)

They who were initiated, were to dedicate their clothes in which they were initiated at the temple of Ceres and Proserpine; (*Schol. Aristoph. in Plut.*)

All who attended the Panathenæa, were prohibited from wearing apparel dyed with colours; (*Lucian. Nigrin.*)

Homer's rhapsodies were to be repeated at the institution of the Panathenæa majora; (*Lycurgus in Leocratem.—Ælianus Var. Hist. lib. 8. c. 2.*)

While the celebration of the new moon or other festival continued, no business was to be carried on, but what related to this feast; and no one was to be insulted in public or private; (*Demosth. Timocrat.*)

Sojourners were to carry, at public processions, small vessels, in the shape of a boat, and their daughters water-pots with umbrellas; (*Harpocratio v. σκαφηφοροι.*)

No woman was to go in her chariot to Eleusis; and whoever committed theft during the feast kept there, was to be fined 6000 drachmæ; (*Plutarch. Lycurg.*)

No petition was to be presented at the mysteries; (*Andocides de Mysteriis.*)

No one was to be arrested during their celebration; (*Demosth. in Mid.*)

The day after this festival, the senate were to meet in the Eleusinian temple; (*Andocides de Mysteriis.*)

A gaol delivery was appointed at the annual feast of Θεσμοφορία; (*Schol. Theocrit. in Idyll. V.*)

RELATING TO SPORTS AND GAMES, AND PLAYS.

During a procession in the Pyræus, in honour of Bacchus, and at the Lenæan procession, comedies were ordered to be acted; and during the celebration of the Διονυσιακά, young men were to dance, and comedians and tragedians act, and no suit at law, nor suretiship was to take place at this interval; also while the Θαργηλία continued. If any offended against this law, he was to be prosecuted at the popular assembly held in the theatre of Bacchus; (*Demosth. in Mid.*)

The day following these observations, the prytanes were ordered to call a senate in the theatre of Bacchus, upon the Πανδία, where they were to debate upon the sacred rites; and then they drew the indictments against offenders at the feasts; (*Demosth. in Mid.*)

No one was to be arrested on the Διονυσία; (*Demosth. in Mid.*)

Execution of condemned prisoners was to be deferred till the Θεωροί returned from Delos; (*Plato Phædone.—Xenophon, lib. 4. Απομνημον.*)

No oblations of victims were to take place on the Αλωα; (*Demosth. in Neæram.*)

He who was conqueror at the Olympic games, was rewarded with 500 drachmæ; at the Isthmic, 100; (*Plutarchus Solone.*)

Fifteen persons were to constitute a tragic chorus; (*Pollux, lib. 14. c. 15.*)

It was forbidden that the works of Æschylus, Sophocles and Euripides should be brought upon the stage; the city clerk was empowered to read them publicly; (*Plutarch. Lycurgo.*)

A performance among the tragedians was ordered to be on the feast called *Xυρρα*, and he who acted his part best, was to be chosen denisen; (*Plutarch. Lycurgo.*)

No one was to be an actor under thirty years of age: some say, forty; (*Schol. Aristoph. in Nubes.*)

No archon was to be satirized in a comedy; (*Schol. Aristoph. in Nub.*)

If any one chose to ridicule another on the stage, it was to be done under a fictitious name; (*Hermogenes de statibus.*)

Every particular sort of music was to be appropriated to its particular festival; (*Plato, lib. 3. de Legibus.*)

Spectators were to sit with proper attention in the theatre; and the archontes were to charge their serjeants to turn out disorderly people: and whoever persisted in his disturbances should be fined; (*Demosth. Schol. in Mid.*)

Sports exhibited in honour of Neptune were to be held in the Piræus, where three dances were to be performed in a circle; the reward to the best was

to be ten *Μναρ*; to the second best, eight; and to the third, six; (*Plutarch. Lycurg. Rhetor.*)

A public cock-fighting was to be once every year; (*Ælian. Var. Hist. l. 2. c. 28.*)

RELATING TO THOSE WHO OFFICIATED IN
HOLY RITES.

It was the province of the *Βασιλευς* to take care that the Parasites were created out of the people, whose office it was to reserve out of his salary an hectum of barley, for the support of the feast of the native citizens, to be celebrated in the temple. The Acharnensian parasites were to save an hectum of their dole in the reservoir of Apollo, to whom they offered sacrifice. The *βασιλευς*, and old men, and women with one husband, were compelled to join in the sacrifices. The parasites were to elect a priest from an illegitimate offspring, who was to officiate in the monthly sacrifices; and an action was to be brought against those who declined the office of parasite; (*Athenæus, lib. 6.*) Two of the sacred Ceryces were to bear the office of parasite, for one year, in the temple of Apollo at Delos; (*Athenæus, lib. 6.*)

The third part of the choicest of the oxen was to be conferred on the victor of a prize, the two other parts were to be divided between the priests and parasites; (*Athenæus, lib. 6.*) This law was engraved in the Anaceum.

A due proportion of money was to be disbursed by the priests for the reparation of the temple, of the *Αρχαιον*, treasury of the temple, and the *Παρασιτιον*,
a place

a place set apart for the parasites to execute their office; (*Athenæus, lib. 4.—Pollux, lib. 6. c. 7.*)

From the strongest of the old men were created *θαλλοφοροι*, persons to carry sprigs of olive in the *Παναθηναια*, in honour of Minerva; (*Xenophon Symposio.*)

The wife of the *βασιλευς* was to be a citizen of Athens, and never to have been married before; (*Demosth. in Neæram.*)

The priests were to give an account of their priesthood, and the sacred families of their conduct; (*Æschines in Ctesiphont.*)

No person of impure character was to be admitted to the priesthood; (*Æschines in Timarchum.*)

RELATING TO THE LAWS.

A law was enacted after Thraſybulus had expelled the thirty tyrants, and established by Tisamenus, with the consent of the people, that Athens should continue her ancient form of government, and make use of Solon's laws, weights and measures, and the decrees of Draco. If new laws were necessary, the *Nomothetæ*, created by the senate for that purpose, were to engross them on a tablet, and hang them on the statues of the *Eponymi* for public inspection. The same month they were to be delivered to the magistrates, after they had been approved by the senate of five hundred, and by the *nomothetæ*. Any private person might deliver his opinion in the senate freely upon them. After their promulgation, the *Areopagus* were to take care that the magistrates put these laws in

execution, and to see that they were engraven on the wall, where they before hung, for the general use of the citizens; (*Andocides de Mysteriis.*)

He who proposed a law injurious to the common good, was to be indicted; (*Demosth. in Timocrat.*)

He who proposed a law, after the expiration of a year, should be accused, if it was injurious to the common good, but should incur no penalty.

No law was to be repealed, before it had been referred to the nomothetæ; after which, any Athenian might endeavour its repeal, if he proposed a new law in its place. This was to be referred to the votes of the people by the proedri. It was to be first proposed, whether the old law were any longer serviceable, and then the new one was to be proposed, and whatever the nomothetæ determined, became valid. It was however to be provided, that no new law should reflect upon those already in force; for whoever introduced such a law, should be subject to the same penalty as those who promoted prejudicial laws; (*Demosth. in Timocrat. et in Leptin.*)

He who, in abrogating an old law, promised to make a new one without performing it, should be fined; (*Ulpian. in Leptin.—Demosth. in Timoc. 778.*)

The thesmothetæ were annually to assemble in the repository of the laws, and accurately to examine, whether any law were contradictory to another; whether any law were unratified, or whether there were duplicates of the same. If it should so happen, it was to be written on a tablet, and published at the statues of the Eponymi; and then, by order of the Epistata, the people were to vote which of them should be ratified and which cancelled; (*Æschines in Ctesiphontem.*)

No man should enact a law in behalf of a private citizen, unless 6000 citizens gave leave by their private votes; (*Andocides de Mysteriis.* — *Æneas Gazæus in Theophrastum.*)

It was a capital crime to cite a fictitious law in any court of justice; (*Demosth. Orat. 2. in Aristog.*)

The laws were to be in force from the archonship of Euclides; (*Andoc. de Myst.*) It was also the decree of Diocles, that the laws enacted during the freedom of the commonwealth, before Euclides was archon, as well as those made during his archonship, should be valid. Those enacted since that time, or in future to be enacted, were to be valid from the day of their passing, unless limited expressly by law. Those now in force, were to be transcribed within thirty days into the public records by the notary of the senate; (*Demosth. in Timocrat.*)

RELATING TO DECREES OF THE SENATE AND PEOPLE.

Ψηφισματα, or decrees of the senate, were to continue in force one year; (*Demosth. in Aristoc.*)

No Ψηφισμα might pass to the commons, before the senate's revival; (*Plutarch. in Solone.*)

The tablets on which the Ψηφισματα were engraved, were not to be removed; (*Plutarch. Pericle.*)

No Ψηφισμα was to be of greater authority than the laws, the senate and the people; (*Demosth. Timocrat.*)

No equivocation was to be used in a Ψηφισμα; (*Æschines in Ctesiphontem.*)

RELATING TO CITIZENS.

All laws were to bind the whole body of the people ; (*Plutarch. Thes.*)

Priests and archons were to be elected from the nobility, *ευπατριδαι*, who were to interpret all laws, civil and divine ; (*Plutarch. Thes.*)

The *θητες* could hold no magistracy ; (*Plutarch. Solon.*) they had a right of voting in public assemblies, and of being elected judges.

All citizens were to have an equal share in the government, and the archons were to be elected from the whole people ; (*Plutarch. Aristid.*)

No slave by birth could become free of the city ; (*Dio. Chrysost. Orat. 15.*)

They who had suffered perpetual banishment, or resided at Athens on account of trade, might be enrolled among the denizens ; (*Plutarch. Solon.*)

No one could become a citizen, unless he enjoyed a high character ; and then, he was to obtain six thousand private votes at the assembly ; the prytanes also were to give them, before the admission of the strangers, the boxes with the calculi, and remove the largeesses. After they were enfranchised, they were incapable of being archons or priests : their children, if born of a free woman, might officiate ; (*Demosth. Orat. in Near.*)

Any Athenian might leave the city, and take his family and goods with him ; (*Plato. Criton.*)

RELATING TO CHILDREN AND PARENTS.

Those were reckoned citizens, whose parents were so; (*Plutarch. Pericl.*)

He, whose mother was not free, was reckoned illegitimate; (*Caryst. Hist. ὑπομνημ. Lib. 3.*)

No illegitimate person, male or female, could inherit in sacred or civil affairs; (*Demosth. in Macart.*)

An adopted son could inherit; (*Demosth. in Leoch.*)

Adoption must be made by persons living; (*Liban. Arg. Orat. Demosth. in Leoch.*)

No adopted person should return into his own family, except he had a legitimate son; (*Harpocraton.*)

Parents might give the children any names, or change them; (*Demosth. Orat. in Bæotum de nom.*)

When parents enrolled their children in the register of the Φρατρῆς, they were to swear that they were begotten of a free woman; (*Isæus de Hæred. Apollod.*)

Beasts sacrificed at this time were to weigh, a goat, fifty Μνας; and two sheep, forty-eight.

Parents had a right to disinherit their children; (*Demosth. Orat. in Bæot.*)

No one could sell his daughter or sister, unless he could prove her to be a harlot; (*Plutarch. Solon.*)

Youth were to be first instructed in swimming, and the rudiments of literature, music, philosophy, hunting, and gymnical exercises; the poorer sort, in husbandry, manufactures and trades.

He was to be accounted *ατιμος*, infamous, who beat his parents, or did not provide for them; (*Diogen. Laert. — Æschin. in Timarch. — Laert. in Solon. § 55.*)

If any one, guilty of abusing his parents, was seen in prohibited places, he was to be fettered by the eleven, and carried to trial to the Helixæan court. If he was convicted, punishment, at the discretion of the court, was to be inflicted upon him, and if he was fined, he was to suffer imprisonment till he paid it; (*Demosth. Orat. in Timocrat.*)

No illegitimate person, nor any one brought up to no employment, was compelled to keep his parents; (*Plut. Solon.*)

If the estate of any one, after death, was disputed, the child was to prove the lawfulness by which his parents obtained it; (*Demosth. in Callip.*)

He who was undutiful to his parents, should be incapable of bearing any office; (*Xenoph. απομνημ. Lib. I.*)

If a father became of insane mind, his son might confine him.

RELATING TO SOJOURNERS.

Every sojourner was to chuse his patron from the number of the citizens, who was to manage his affairs, and to pay his tribute to the collectors; he who failed to do this, was liable to an action, in which no foreigner could appear as a witness. He might then be cast into prison, before sentence was passed, and if condemned he might be sold. If he was acquitted he might accuse his adversary of bribery; (*Hyperid. in Aristag.*)

RELATING TO SLAVES AND FREED SERVANTS.

He who beat the servant of another, might have an action of battery against him; (*Xenoph. de Athen. Rep.*) No one might sell a captive for a slave, without the consent of his former master. If any captive had been sold, he might be rescued, and he who rescued him, might offer sureties for his appearance before the Polemarchus; (*Plutarch. Lycurg.—Æschin. in Timarch.*) If the freedom of any slave were unjustly claimed, the claimant should pay half the price of the slave; (*Argum. Demosth. in Theocrin.*) Any slave, unable to do his master's work, might leave his service for one more gentle; (*Plutarch. de Superst.*) Slaves might buy their freedom; (*Dion. Chrysost. Orat. 15.*) Slaves were not to have their freedom given in the theatre; the crier, who proclaimed it there, should be ατιμος, infamous; (*Æschin. in Ctesiphont.*) Emancipated slaves should do certain services for their late masters; (*Conf. Lexicog. v. απελευθερος.*) which, if they failed to do, an action of αποσασιον, might lie against them; (*ibid. v. αποσασιον.*) Either citizens or strangers might be witnesses; (*Harpocrat. ex Hyperid.*) He who redeemed a prisoner of war, might claim him as his own, unless he should be able to pay his own ransom; (*Demosth. in Nicost.*) An idle slave was not to be maintained; (*Ulpian. in Median.*)

RELATING TO THE SENATE OF FIVE HUNDRED.

No one could be twice an Epistata; (*Pollux, lib. 8. cap. 9.*) The crier was to pray for prosperous affairs; (*Dinarch, in Aristog.*) The crier was to curse him

him who pleaded or voted for the sake of private interest; (*Dinarch. in Aristog.*) The senators were to deliver their opinions according to seniority of age; (*Æschin. in Ctesiphont.*) In every assembly, one tribe was to be elected to preside; (*Æschin. in Timarch.*) They were not to vote twice for the same thing; (*Nic. Orat. ap. Thucyd. lib. 6.*) They might impose a fine as far as five hundred drachms; (*Demosth. in Mnesibul.*) They were empowered to build new ships; (*Demosth. and Ulpian. in Androt.*) and those who neglected it, were refused the crowns; (*ibid.*) They who gave a good account of their administration, were rewarded with crowns; (*Æschin. in Ctesiphont.—Demosth. and Ulpian. Androt.*)

RELATING TO MAGISTRATES.

None were to be magistrates but those of competent estates; (*Plutarch. Solon.—Arist. de Rep. lib. 2. c. 12.*) The election of magistrates was to be by beans; (*Lucian.*) To vote twice for the same candidate was punished by death; (*Demosth. in Bæot.*) The archons were to be created by the people. No one was to bear the same office twice, nor enter on two offices in the same year; (*Ulpian. in Timocr.*) Before they began to execute their office, they were to pass the requisite examination; and at the end of the time, to give an account of their administration; (*Æschin. in Ctesiphont.*) Those who had not made up their accounts, were forbidden to spend their money in divine uses, and to make wills; to travel, to bear another office, or to receive a crown; (*Æschin. in Ctesiph.*) It was death for any indebted to the public to hold a public trust; (*Demosth. Leptin.*) It was death to
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usurp the government; (*Plutarch. Solon.*) He who continued in his office after the dissolution of democratical government, was to be outlawed: and it was lawful for any one to kill him, or seize his goods; (*Andoc. de Myster.*)

A PSEPHISM.

If any one aimed at the ruin of the commonwealth, he might be killed, and his goods seized, and he who killed him was deemed innocent; (*Andoc. de Myster.*) All Athenians were obliged by oath to attempt to kill him; (*Lycurg. in Leocrat.*) No office imposed by the people was to be refused by oath before the senate; (*Æschin. de fals. legat.*) Whoever abused a magistrate in his office should be fined; (*Lyfias pro. mil.*) If an archon should be seen intoxicated with wine, he was to suffer death; (*Laert. Solon.*) If any one beat or insulted any of the *θεσμοδευται*, he was to be *ατιμος*, infamous; (*Demosth. in Mid.*) When vacancies happened in the senate of Areopagus, they were to be annually filled up out of the archons; (*Plutarch. Solon.*) The Aeropagites were to superintend the morals of the Athenians; (*Plut. Solon.*) No Areopagite was allowed to write a comedy; (*Plut. de Glor. Athen.*) The Areopagites were to give an account of their office before the logistæ; (*Æschin. in Ctesiph.*) A *στρατηγος* might have lawful children, and enjoy an estate within the confines of Attica; (*Dinarch. in Demosth.*) The *στρατηγοι* were to be arraigned, who should deprive the fleet of their allies; (*Demosth. περὶ τῶν ἐν χερρ.*) No one could be syndic above once; (*Demosth. in Leptin.*) The quæstors were to be chosen by suffrages of the people; (*Ulpian. ad Androt.*)

A quæstorship

A quæstorship might not be kept above five years ; (*Plutarch. Lycurg. Rhet.*) No man was to go on an embassy without commission from the senate or people, on pain of death ; (*Demosth. de fals. legat.*) No one was to be secretary more than once under the same magistrate ; (*Lyfias. in Nicom.*)

RELATING TO ORATORS.

No one, under thirty years of age, was to speak an oration in the senate or popular assembly. No one could be a public orator, who had struck his parents, or refused to maintain them ; or who had thrown away his shield, and, when required, had refused to go into the army : or who had been guilty of incontinence or extravagance ; (*Æschin. in Timarch.*) An orator might have lawful children, and possess an estate in Attica ; (*Dinarch. in Demosth.*) If he behaved unseemly in the senate, he was to be fined ; (*Æschin. in Timarch.*)

RELATING TO VARIOUS OFFICES.

The archons were to appoint by lot, in the assembly, flute-players, to be at the χοροί, public dancing ; (*Demosth. in Midian.*) No stranger was to join in a dance with a chorus, on pain of a fine of a thousand drachms ; (*Demosth. in Midian.*) It might be lawful to inform against a stranger to the archon, before he entered the theatre to dance ; (*ibid.*) if he danced before the archon, he was to be fined fifty drachms, and, if he persisted, a thousand drachms ; (*ibid.*) Dancers who were ατιμοί, were to be driven from the stage ; (*ibid.*) Sixteen were to be chosen from all public companies, to contribute equally towards the

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the building of a man of war, which might be done from twenty-five to forty years of age; (*Demosth. de Coron.*) To be qualified for a trierarch, a person must possess ten talents: if his estate were more, he might build ships equivalent; at most, three, with a skiff; (*ibid.*) The trierarchs and overseers of the navy, were to register their names, who, being of the same Συμμορία, were indebted to the commonwealth for ship-rigging, for which they should be sued; (*Demosth. in Mnes.*) He who owed rigging should pay it, or give security; (*ibid.*) Trierarchs elect were to repair to the ships to which they were appointed; (*ibid.*) and to render an account of their administration; (*Æschin. in Ctesiphont.*) There was to be an annual appointment for the exchange of offices, where he who was appointed a Λειτουργός, should be exempted from serving, if he could find one richer than himself: who, if he denied it might change estates; (*Demosth. in Leptin.*) No one could hold two offices at the same time; (*Demosth. pro Polyc.*) No one, except the archons, could be excused from the office of trierarch; (*Demosth. in Leptin.*) Every one was to contribute to the assessment for levying soldiers; (*Demosth. in Leptin.*)

RELATING TO HONOURS CONFERRED BY THE COMMONWEALTH.

No one could be entertained more than once in the Prytaneum; (*Plutarch. Solone.*) He who, when invited, refused to come, should be fined; (*ibid.*) They, who were entertained in the Prytaneum, were to have maza, and, on festivals, bread; (*Athenæ. lib. 4.*) Crowns, presented by the people, were to be given
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in the popular assembly; if by the senators, in the senate; (*Æschin. in Ctesiph.*) No tribe or borough was to confer crowns in the theatre upon any of its own members. No one should have *ξενικός στέφανος*, an hospital crown, given him in the theatre: it should be consecrated to Minerva. Honours conferred by the people upon worthy persons should be confirmed; (*Demosth. in Leptin.*)

RELATING TO THE GYMNASIA.

No school was to be opened before sun-rising, or kept open after sun-set. None except the sons, nephews, or daughter's husbands of the master was to enter the school, on pain of death. No master was to give a young person leave to go to Mercury's festival. All the *χορηγοί*, elected by the people, were to be above forty years of age; (*Æschin. in Timarch.*) No slave was to anoint or perform exercises in the Palæstra; (*ibid.*).

RELATING TO PHYSICIANS AND PHILOSOPHERS.

No slave, or woman, unless free-born, was to study or practise physic; (*Hygin. Fab. 274.*) No one was allowed to teach philosophy; (*Xenoph. Anonym. Lib. 1.*) a law made by the thirty tyrants, and repealed after their expulsion. No one was to keep a school of philosophy, unless the senate and people approved, on pain of death; (*Diog. Laert. Theophr.*)

RELATING TO JUDGES.

After a magistrate's determination, appeal might be made to courts of justice; (*Plutarch. Solon.*)
All

All were capable of being appointed by lot to judge in the courts of justice; (*Demosth. Orat. 1. in Aristog.—Aristoph. Schol. in Plut.*)

RELATING TO LAWSUITS.

The bailiff, or person who arrested, was to be registered; (*Demosth. in Mid.*) Whoever did not appear at the time of trial was liable to an action, called Δίκη ἐρημν, and fined a thousand drachms; but if he sent a just excuse, he might be redressed by another action called Μνηστειά, annulling the former; (*ibid.*)

PREPARATORY TO JUDGMENTS.

The archons were to propose questions to both parties, to which they were to answer; (*Isæus de Hæred. Philoc.*) The plaintiff might promise upon oath to pursue the action, if his evidence was ready, if not, he might demand further time; (*Demosth. in Mid.*) The archons were to summon the parties and bring them into court; (*Demosth. in Olymp.*) The judges were to be elected by lots; (*Demosth. Orat. 1. in Aristogit.*) No judge was to pronounce in two courts on the same day; (*Demosth. and Ulpian. in Timocr.*)

RELATING TO JUDGMENTS.

Every judge was to minute down the heads of the suits he was to determine in his table book; (*Hesych. v. δια παντος κριτης.*) He who ran away was to lose his cause; (*Demosth. in Olymp.*) Criminals might make their own defence; (*Plat. Socr. Apol.*) No slave was to plead in any cause; (*Terent. Phorm. act. 1. sc. 2.*) The crier might pronounce sentence
against

against him, in whose urn the greater number of pebbles, bored with holes, were cast; and for him, to whom the whole pebbles belonged; (*Æschin. in Timarch.*) When on both sides there was an equal number of votes, the prisoner was to be acquitted; (*Eurip. Electr. v. 1265.*) There was to be the same number of urns, as of those who held the contest; (*Demosth. in Macart.*) The judges should propose certain penalties, and the defendant a certain punishment, when the whole should be determined by the judges; (*Ulpian. in Timocr.—Cicer. lib. 1. de Orat.*) The court was not to sit after sunset; (*Stobæ. Ser. 1.*) If any one had bribed any member of the court, or had traitorous designs against the government, or had received any bribe, should be liable to indictment before the thesmothetæ, by the action called *ῥαφή*; (*Demosth. Orat. 1. in Steph. de fals. test.*) Private bargains made before witnesses were held good; (*Demosth. Orat. in Phænip.*) No bargain contrary to law could be good; (*Aristot. Rhet. lib. 1. cap. 25.*) No disputes were to be made after matters had been once agreed; (*Demosth. in Pantæn.*) If the action against any one was not entered, the adversary might be nonsuited; (*Demosth. Orat. 1. in Steph. de fals. test.*) They who received injuries, might prosecute within five years; (*Demosth. pro Phorm.*) Actions might be entered about contracts made out of Attica, or wares exported out of it to any other place; (*ibid.*)

RELATING TO ARBITRATORS.

Any one who submitted his cause to arbitration, was to abide by its sentence; (*Demosth. in Mid.*) Arbitrators were to swear before verdict was given; (*Demosth. in Callip.*) If the plaintiff did not appear before sun-set, he might be fined; (*Ulpian. in Midian.*) Appeal might be made from arbitrators, chosen by lot, to other courts of justice; (*Lucian. Abdicat.*)

RELATING TO OATHS.

Oaths were to be attested by three gods, *Ἰεσίοις*, the suppliant's president, *Καθαρισίοις*, the purifier, *Εξαεσνησιοις*, the protector from danger; (*Pollux, lib. 8. cap. 12.—Hesych. v. Τρεῖς θεοί.*)

RELATING TO WITNESSES.

Ατίμοι, they who were infamous, were not to give evidence; (*Demosth. in Near.*) No slaves were to give evidence; (*Terent. Phorm. act. 1. sc. 2.*) No man could be evidence for himself, in judicial actions; (*Demosth. in Steph. Orat. 2. de fals. Test.*) The plaintiff and defendant were to answer each other's questions, but the answers were not to be evidence; (*ibid. Orat. 1.*) There was to be no compulsion for one friend to give evidence against another; (*ibid. Orat. 1.*) The penalty of the action, called *Ψευδομαρτυρία*, was to be in force, against those who bore, or who suborned false witnesses; (*ibid. Orat. 1.*) Evidence was to be taken in writing; (*ibid.*) Eye-witnesses were to write down what they knew, and read it; (*Demosth. in Steph. Orat. 2.*) Evidence might be given of what had been heard

from one deceased, or from one at a great distance; (*ibid.*) Any witness refusing to give evidence might be fined a drachm; (*Demosth. in Timoth.*) Any one cited to give evidence, might swear he knew nothing of it, or be fined a thousand drachms, to be paid to the public treasury; (*Suidas. — Harpocrat.*) Contesting parties might make use of the διαμαρτυρία; (*Demosth. in Leochar.*) False witnesses might be prosecuted by the action called Δίκη Ψευδομαρτυριῶν: he who suborned them, with that of Δίκη κακοτεχνῶν; (*Demosth. in Euerg.*)

RELATING TO JUDGMENTS ALREADY PAST.

Private or public matters once determined, were to be final; (*Demosth. in Timoc.*) All judgments were to be good, which were delivered by the judges in the popular state; but all acts, made under the thirty tyrants, were to be void; (*ibid.*)

RELATING TO PUNISHMENTS.

Corporal and pecuniary punishments were not to be inflicted at the same time; (*ibid.*)

They who committed errors unknowingly, might be privately admonished; (*Plut. Apol. Socrat.*) The most wealthy were to be banished by ostracism for ten years, lest they should rebel; (*Plutarch. Pericl.*) No one was to receive an exile upon pain of banishment himself; (*Demosth. in Polyc.*) The criminal and the abettor were to receive the same punishment; (*Andocid. de Myst.*) He who confessed his guilt, before his trial, was to be condemned; (*Demosth. in Timocr.*) They, who had been fined, were to pay from the day the fine was due; and they who did
not,

not, within the ninth *πρυτανεία*, should be compelled to pay double; (*Liban. Arg. Orat. in Aristogit. et in Androt.*) No one indebted to the city could hold any office; (*idem.*) Any one, indebted to the city, convicted of making an oration to the people, was to be taken before the eleven; (*Dinarch. in Aristog.*) Till debtors to the city had paid what they owed, they should be *ατιμοί*, and if they died, their heirs incurred the same disgrace till satisfaction was made; (*Liban. Argum. Orat. in Aristog.—Ulpian. in Timocr.*) When payment was made, the name of the debtor was erased from the debt-book; (*Demosth. in Theocrin.*) Three parts of the debtor's goods, which were forfeited to the state, should be given to any one who informed against him; (*Demosth. in Nicost.*) Debtors to the public, whose names were not enrolled, might be sued by the action called *Ενδείξις*; (*Demosth. in Theocrin.*) They who had been registered as debtors unjustly, should have their names erased; and the names of those who registered them, inserted in their places; (*Demosth. Orat. 1. in Aristog.*) If any debtor should be blotted out of the register, before he had discharged his debt, the action called *Αγραφίον* might be brought against him; (*Demosth. in Theocrin.*) Their privilege should be renewed, who were *ατιμοί* before the archonship of Solon, except those whom the areopagites, ephetæ or prytanes had banished, by the appeal of the *βασίλευς*, for murder, burglary, or treason; (*Plutarch. Solone.*) No intercession was to be made for any disfranchised person, nor for any public debtor; (*Demosth. Timocr.*)

RELATING TO THE RECEIVERS OF THE PUBLIC MONEY.

They who farmed the public revenues, and did not pay their rent, were to be set in the stocks by the senate of five hundred; (*Andoc. de Myst.*) If they did not pay before the ninth prytany, they should pay double; (*Demosth. in Timocr.*) If they did not give security, their goods were to be confiscated; (*Demosth. Nicost.*) They who were entrusted with money for religious purposes, and did not give an account of it, were liable to the same penalties as they who farmed the public revenues; (*Demosth. in Timocr.*) They who employed the public money a year for their own use, should restore double; and they who still continued to lavish, were to suffer imprisonment, till payment should be made; (*Argum. Timocrat.*) One thousand talents were to be annually laid by for the defence of Attica against foreign invasions; which money whoever proposed to misapply, was to suffer death; (*Andocid. de pace Laced.*) When a sudden war broke out, soldiers were to be paid out of the remainder of the money designed for civil uses; (*Demosth. in Near.*) He who proposed that the pay of the soldiers should be taken from the money designed for the exhibition of shows, should suffer death; (*Ulpian in Olynthiac. 1.*)

RELATING TO LIMITS AND LAND-MARKS.

If there was a well within an hippicum, any one might use it; otherwise, he might dig one of his own; (*Plutarch. Solon.*) Any one, who digged a well near
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the ground of another, was to leave the space of an *Ωργυια* between it and the ground of his neighbour; (*Gaius, lib. 4. ad Leg. 12. Tab.*) He who digged ten *ωργυιαί* deep, and found no spring, might draw twice a day, from the well of his neighbour, fix vessels of water called *χοες*; (*Plutarch. Solon.*) He who digged a ditch nigh another's land, was to leave so much distance from his neighbour, as the ditch was deep; (*Plutarch. Solon.*) If any one made a hedge near his neighbour's ground, he was not to pass his land-mark: if he built a wall, he was to leave one foot betwixt him and his neighbour; if an house, two feet; (*Gaius, ibid.*) He who built a house in a field, was to place it a bow-shot from his neighbour; (*Eclog. βασιλικων.*) He who kept a hive of bees was to place it three hundred feet from his neighbour's; (*Plutarch. Solon.*) Olive and fig-trees were to be planted nine feet from the ground of another; other trees, five feet; (*Plutarch. Solon. — Gaius, ibid.*) He, who plucked up the sacred olive trees at Athens, except the two used at public festivals, was to pay one hundred drachms each; and the tenth part of each fine was to be due to Minerva: he was also to pay one hundred to his prosecutor. The action was to be brought before the archons, where the prosecutor was to deposit *Πρυτανεια*; (*Demosth. in Macart.*)

RELATING TO LANDS, HERDS AND FLOCKS.

Men were limited in the purchase of land; (*Aristot. Polit. lib. 2. cap. 8.*) Spendthrifts were to be *ατιμοι*, infamous; (*Diog. Laert. — Æschin. in Timarch.*) Any one who brought a he-wolf

should have five drachms; and a she-wolf, one; (*Plutarch. Solon.*) No one might kill an ox which laboured at the plough; (*Ælian. Var. Hist. lib. 1. cap. 14.*) No man might kill a lamb of a year old, nor an ox; (*Athenæ. lib. 1. and 9.—Eustath. in Il. α.*) nor hurt living creatures; (*Porphyr. περὶ ἀποχ.—Hieronym. in Joëlin. lib. 2.*)

RELATING TO BUYING AND SELLING.

Any person who sued for land, should proceed by the action called *Δίκη καρπῶν*, if for a house, by that called *Δίκη ἐν οἰκίᾳ*; (*Lys. in Demosth. Curet.*) No cheating was allowed in the market; (*Demosth. in Leptin.*) Any fishmonger, over-rating his fish, and then taking less than he first asked for them, should suffer imprisonment; (*Alexis Comicus Lebetes.*) He might not put them in water to make them more vendible; (*Zenarchus Πορφυρεῶν.*)

RELATING TO MONEY AND USURY.

A banker was to demand no more interest for money, than what he at first agreed for; (*Lyfias, Orat. 1. in Theomn.*) Usurers' interest for money was to be moderate; (*Ulpian. in Timocrat.*) Nobody, who had deposited money in surety for any thing, might sue for it; (*Demosth. in Spud.*) Sureties and pledges were to be good for one year only; (*Demosth. in Apat.*) No one might become a slave, to clear his debt; (*Plutarch. Solon.*) He who did not pay what had been adjudged in due time, should have his house rifled; (*Ulpian. in Midian.*) The fine following the action called *Ἐξελή*, belonged to the public; (*Demosth. in Mid.*) One hundred
drachms

drachms was to go to a *μνα*; (*Plutarch. Solon.*) They who counterfeited, debased, or diminished the current coin, should lose their lives; (*Demosth. in Leptin. et Timocrat.*) No one was to lend money to be exported, unless for corn, or some commodity allowed by law, on pain of being prosecuted by an action, called *φασις*; (*Demosth. in Lacrit.*)

RELATING TO THE IMPORTATION AND EXPORTATION OF WARES.

Any one who exported any fruit, except olives, should be openly cursed by the archon, or be amerced one hundred drachms; (*Plutarch. Solon.*) the conquerors at the Panathenæan festival were excepted; (*Pind. Schol. Nem. Od. 10.*) Figs were prohibited from exportation; (*Aristoph. Schol. in Plut.*) If any one conveyed corn to any other place but to Athens, the action called *φασις* might be brought against him, and the informer should claim half the corn; (*Demosth. in Timocrat.*) He, who impleaded a merchant on slight grounds, should have both the actions of *Ενδειξις* and *Απαγωγή*, brought against him; (*Demosth. in Theocrin.*) He who should desist from the prosecution of any merchant accused by him, or did not require the fifth part of the suffrages, should be fined a thousand drachms, and debarred from commencing the action of *Τραφή*, *Φασις*, *Απαγωγή*, and *Ερηγνσις*; (*ibid.*) No one could buy more corn than fifty phormi would contain; (*Lyfias. in frum. empt.*) No one should export wool or pitch; (*Aristoph. Schol. in Equit.*) Compacts by bonds between mariners, should be brought before the *thesmothetæ*; if any one was guilty of

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injustice,

injustice, he was to be imprisoned till his fine was paid; if he was illegally prosecuted, he might nonsuit his adversary; (*Argum. Orat. Demosth. in Xenoth.*)

RELATING TO ARTS.

Any one might accuse another of idleness; (*Plutarch.*) No one was allowed to exercise two trades; (*Demosth. et Ulpian. in Tim.*) No one might sell perfumes; (*Athenæ. lib. 13. and lib. 15.*) Foreigners should exercise no trade, nor sell in the market; (*Demosth. in Eub.*) An action of slander might lie against any one for reviling another on account of his trade; (*ibid.*) He who was esteemed most ingenious in his profession, should have his diet in the prytaneum, and be honoured with the highest seat; (*Aristoph. Ranis.*) The ferryman, who overturned his boat in wafting over to Salamis, should be dismissed his employment; (*Æschin. in Ctesiphont.*)

RELATING TO CORPORATE SOCIETIES.

If those of the same *φρατρία*, as the *οργεωνες*, the *θιασωται*, or they who eat together, or had equal claim to the same burial-place, or travelled together on mercantile business, made bargains, agreeable to the laws, they should be good; (*Gaius, lib. 4. ad Leg. 12. Tab.*) If any one receded from a promise made to the commons, senate, or judges, he should be prosecuted by the action called *Εισαγγελια*, and, if guilty, should suffer death; (*Demosth. in Lept.*) He, who withdrew from an agreement publicly made, should be *ατιμος*, infamous; (*Dinarch. in Philocl.*) He who, as a public

public officer, received bribes, should suffer death, or make retribution ten-fold; (*Dinarch. in Demosth.*)

RELATING TO MARRIAGES.

No man should have but one wife; (*Athenæ. lib. 13.*) An Athenian might only marry a citizen. If an heiress was lawfully contracted in marriage by a father, brother by father's side, or grandfire, it was lawful to procreate with her free-born children; but if she was not betrothed, these relations being dead, she might marry whom she pleased; (*Demosth. in Steph. Test.*) If any one married a stranger, as his relation, to an Athenian citizen, he was to be ατιμος, and his goods exposed to sale; (*Demosth. in Neær.*) A stranger who married a free woman might be sued, before the thesmothetæ, and might be sold. Foreign women marrying free-men might also be sold, and the men were to forfeit one thousand drachms; (*ibid.*) No Athenian woman was to marry into a foreign family; (*ibid. et Ulpian. in Timocr.*) Any one might marry a sister by the father's side; (*Cornel. Nep. Cimon.*) An heiress might marry her nearest relation; she was prohibited from marrying into another family; (*Isæus de hæred. Pyrrhi.*) Every month, except in Σιεργοφοριων, the judges should examine those who were designed for the husbands of heiresses, as to their consanguinity; (*Demosth. in Stephan. Test.*) If any one sued another by a claim to an heiress, he was to deposit παρακαταβολη, the tenth part of her portion; and he who enjoyed her was to lay his case open to the archon; but if he made no appeal, his right of inheritance was lost; (*Demosth. in Macart.*) If a father buried his sons,
he

he might entail his estate on his married daughters; (*Isæus de hæc. Pyrrhi.*) If an heiress did not conceive children of her husband, she might cohabit with the nearest of his relations; (*Plutarch. Solon.*) All were obliged to lie with their wives, if heiresses, three nights, at least, in a month; (*Plutarch. Solon.*) He who ravished a virgin was obliged to marry her; (*ibid.*) A guardian could not marry the mother of his wards; (*Laertius Solone.*) Slaves were allowed the use of women; (*Plutarch. Amat.*) When a new-married woman was brought to the house of her husband, she was to carry with her a *φρυγέτρον*, a frying-pan, in token of good housewifery; (*Pollux, lib. 1. cap. 12.*) A bride, on the first night of her marriage, eat a quince; (*Plutarch. Solone.*)

RELATING TO DOWRIES.

A bride was not to carry with her to her husband more than three garments, and vessels of small value; (*Plutarch. Solon.*) They who were next in blood to an orphan virgin who had no fortune, were to marry her, or settle a proper portion upon her: if of the *Πεντακοσιομεδιμοι*, five hundred drachms: if of the *Ιππνες*, three hundred: if of the *Ζυγίται*, one hundred and fifty; (*Demosth. in Macart.*) If a woman brought her husband a fortune, and lived with her children, she should not claim interest for her money; (*Demosth. in Phænip.*) The son of an heiress should enjoy his mother's fortune, and maintain her; (*Demosth. in Steph. Test.*) He who promised to settle a dowry on a woman, if she died without heirs, should not be forced to fulfil it; (*Isæus de hæred. Pyrr.*)

RELATING TO DIVORCES.

He who divorced his wife, was to make a restitution of her portion, or pay nine oboli every month: her guardian might otherwise prosecute her in the Odeum, with an action called *σὺν δίκῃ*, for her maintenance; (*Demosth. in Neær.*) If a woman forsook her husband, or a man put away his wife, he who gave her in marriage, was to exact the dowry given with her; (*Isæus. de hæred Pyrr.*) She who wished to leave her husband, might herself deliver to the archon a bill of separation; (*Plutarch. Alcibiad.*)

RELATING TO ADULTERIES.

He who forcibly deflowered a free woman, should be fined one hundred drachms; (*Plutarch. Solon.*) He who forcibly violated a virgin's chastity should be fined one thousand drachms; (*Hermog. Schol.*) He who caught an adulterer in the fact, might impose any punishment; (*Lyfias de cæd. Erat.*) If any one was imprisoned on suspicion of adultery, and found guilty, he was to give sureties for his future chastity, and be punished according to the discretion of the judges; (*Demosth. in Neær.*) If any one committed a rape on a woman, he was to be doubly fined; (*Lyfias de cæd. Erat.*) If a man lived with his wife after she had defiled his bed, he should be *ατίμος*; and she should not enter the public temples, on pain of any punishment, except death; (*Demosth. in Neær.*) No adultress might adorn herself; (*Æschin. in Timarch.*) If a modest woman appeared abroad undressed, she should forfeit a thousand drachms;

drachms; (*Harpocrat.*) Women were not to travel with more than three gowns, or more meat than the worth of an obolus; nor go out by night but in a chariot, with a torch carried before it; (*Plutarch. Solon.*)

RELATING TO BOYS, PROCURERS, AND HARLOTS.

No slave should caress a free-born youth, on pain of publicly receiving fifty stripes; (*Plutarch. Solon. — Æschin. in Timarch.*) If any one, who had authority over a boy, should receive money for his prostitution, the boy should not be punished, but the seller and pander only, should receive the same punishment; (*ibid.*) If any one prostituted a boy or woman, the action, *ῥαφή*, should lie against him, and if convicted, he should suffer death; (*ibid.*) Any Athenian might bring an action against him who had vitiated a boy, woman, or man, free-born or in service, before the thesmothetæ, who were to determine within thirty days after the complaint had been brought before them. If the offender was sentenced to die, he was to be delivered to the *Ενδεκα*, and suffer the same day; (*ibid. — Demosth. in Midia.*) No man who had prostituted himself should be elected an archon, priest, or syndic, nor to any public office; which, if he was convicted of accepting, he should suffer death; (*Æschin. in Timarch.*) They who kept company with harlots were not accounted adulterers; (*Demosth. in Neær. — Lysias. in Theomn. Orat. 1.*) Harlots were to wear flowered garments; (*Suidas. — Artemidor. lib. 2. cap. 13.*)

RELATING TO WILLS, AND THE SUCCESSION
OF PROPERTY.

The right of inheritance was to remain in the same family; (*Plutarch. Solon.*) Boys or women were not to dispose by will of above a medimn of barley; (*Isæus de hæred. Aristarch.*) All real citizens, whose estates were impaired by litigious suits, when Solon entered the prætorship, might leave them to whom they chose, if they had no male children alive, and were not oppressed with infirmities or witchcraft; (*Demosth. in Steph. Testam. Orat. 2.*) The wills of those who had children, should be good, if they did not arrive at maturity; (*ibid.*) Any one who had a daughter, might give his estate to another, provided that he married the daughter; (*Isæus de hæred. Philoct.*) Adopted persons were to make no will; (*Demosth. in Leoch.*) All legitimate sons should have an equal portion of their father's inheritance; (*Isæus de hæred. Philoct.*) An adopted son should share with legitimate children; (*ibid.*) The estate of him who died intestate and left daughters, should come to those who married them. If there were no daughters, the succession was to brothers by the father's side and their sons; and males descended from them. If none of these, the wife's relations might claim the inheritance; (*Demosth. in Macart.*) No bastard should be left above five Μναι; (*Suidas v. επικληροι.*) In the month Σκιροφοριων, no legacies should be examined by law; (*Demosth. in Steph. Testam. Orat. 2.*) He who issued a writ against one settled in an inheritance, was to bring him before the archon, and

and deposit παρακαταβολη; and if the immediate successor shall be dead, the other should appeal to the archon; (*Demosth. in Macart.*) If no appeal was made within five years of the death of the immediate successor, the estate might remain secure to his heirs; (*Isæus de hæred. Pyrrh.*)

RELATING TO GUARDIANSHIP.

No one could be guardian to another, whose estate he was to enjoy after his death; (*Laertius Solon.*) guardians should let to hire their wards' houses; (*Demosth. in Aphob.*) Orphans, heiresses, decayed families, women pregnant with posthumous children, were under the immediate protection of the archon; (*Demosth. in Macart.*) After five years, no ward could sue a guardian for mismanagement; (*Demosth. in Nausien.*)

RELATING TO SEPULCHRES AND FUNERALS.

The dead were to be interred; (*Cicero, lib. 2. de Leg.*) No tomb was to consist of more work than ten men could finish in three days; it was not to be arched, nor adorned with statues; (*Cicero, lib. 2. de Leg.*) No grave was to have pillars of more than three cubits high, a table, and vessel to contain food for the maintenance of the ghost; (*ibid.*) He who defaced a sepulchre, or intombed one of another family in it, should be punished; (*ibid.*) No one might approach the grave of another, unless at the celebration of obsequies; (*Plutarch. Solon.*) The day after the death, the funeral procession should be before day-light; the men first, the women following. No woman, under sixty years of age,
who

who was not a relation, might go where the solemnity was kept, or after the funeral was solemnized; (*Demosth. in Macart.*) A large concourse of people at funerals was prohibited; (*Cicero de Leg.*) The corps might not be buried with more than three garments; (*Plutarch. Solon.*) No women were to tear their faces or make dirges at funerals; (*Plutarch. Solon.—Cicero de Legib.*) A chænix of barley, and the same of wheat, and an obolus, should be paid at the death of any one to the priestess of Minerva; (*Aristot. Æcumen. lib. 2.*) No ox was to be offered; (*Plutarch. Solon.*) Children and heirs should perform the accustomed rites of parentation; (*Demosth. in Timoc.—Isæus de hæred. Cleon.*) Slaves should not be embalmed, nor honoured with a banquet; (*Cicero de Leg.*) A person appointed by the public made an oration at public funerals; (*ibid.*) They who died in battle were to be buried at the public charge; (*Thucyd. lib. 2.*) The father might give a funeral encomium on his son who died honourably in battle; (*Polem. Argum. των επιταφίων λογων.*) He who died in front of the battle might have a funeral oration annually spoken; (*Cicer. de Orat.*) All bodies were to be buried westward; (*Ælian. Var. Hist. lib. 5. cap. 14.*) No evil was to be spoken of the dead; (*Plutarch. Solon.*)

RELATING TO ROBBERS AND ASSASSINS, &c.

The Areopagite senate were to determine cases of murder, of wounds, of poison, or fire; (*Demosth. in Aristoc.*) The council of the assassin, might make no apology, nor excite compassion; (*Pollux, lib. 3. cap. 10.*) The thesmothetæ were to punish murderers with

with death; (*Demosth. in Aristoc.*) They were to suffer in the country of the murdered person. No one was to take money for his pardon: the heliastic court should pass sentence upon him; (*ibid.*) Any one who killed or assisted in killing a murderer, should be tried by the epithetæ; (*ibid.*) He who was accused of murder, should have no privilege; (*Antiph. de Chorent.*) He who killed another accidentally, might flee his country for a year; and then sacrifice and be purified; (*Demosth. in Aristoc. — Eurip. Schol.*) He could not be troubled in his exile; (*Demosth. in Aristoc.*) If he returned before the year was expired, he was to bind himself to appear before the magistrate; (*ibid.*) He who killed one for debauching his wife or near kindred, might not be banished; (*ibid.*) He who assaulted the innocent, might be killed; (*ibid.*) A murderer found in a religious place might be carried to gaol, and if guilty, put to death: but if he who committed him, did not procure the fifth part of the votes, he should be fined one thousand drachms; (*ibid.*) He who was *felo de se* should have the hand cut off that did the murder, which should be buried in a place separate from the body; (*Æschin. in Ctesiph.*) No murder was to be within the city; (*Suidas v. Γαργος;*) Inanimate things, instrumental to the death of any one, should be cast out of Attica; (*Æschin. in Ctesiphont.*) He who struck the first blow in a quarrel, should be liable to the action called ἀνικίας δίκη; (*Demosth. Aristoc.*) The goods of him who maimed another were to be confiscated; he should be expelled the city in which the other dwelt, which if he entered, he should suffer death; (*Lyfias. pro Call.*) Any one might inform against another for

for any injury done to any one; (*Plutarch. Solon.*) He who wilfully caused damage, was to refund twice as much; he who did it involuntarily, an equivalent; (*Demosth. Midian.*) He who blinded any one-eyed person, should lose both his eyes; (*Laert. Solon.*) The dog which had bit any person, should be tied with a chain four cubits long; (*Plut. Solon.*)

RELATING TO THEFT.

He who committed theft, should restore double to the owners, and as much to the exchequer; (*Aul. Gell. lib. 10. cap. 18.—Demosth. Timocr.*) He who had stolen by day to the value of fifty drachms, was liable to the action called *Απαγωγή*; but, if in the night, any one might kill him. He who stole from the Lyceum, Academia, or any of the Gymnasia, any thing of the least value; or from the baths or ports to the value of ten drachms, should suffer death; (*Demosth. Timoc.*) He who imprisoned another for theft, and could not prove it, should be fined one thousand drachms; (*Suidas.*) All pick-pockets and burglars were to suffer death; (*Xenoph. Απομνημ. lib. 1.*) He who searched for a thief in the house of another, might only wear a thin garment; (*Aristoph. Schol Nub.*) He who took what was not his own, might be put to death; (*Plutarch. Solon.—Aul. Gell. lib. 11. cap. 18.*) It was death to break into an orchard, and to steal figs; (*Festus.*) This offence was afterwards punished with a fine; (*Suidas.*) They who stole dung, were to suffer corporal punishment; (*Aristoph. Schol. Equit.*)

RELATING TO SLANDER.

He who defamed another in the temples, judicial courts, or places where games were celebrated, was to pay three drachms to the injured man, and two to the treasury; (*Plutarch. Solon.*) He who slandered any man might be fined; (*Lyfias, Orat. 1. in Theomn.*) He who reflected upon any one for committing some offence, might be fined five hundred drachms; (*Ifocrat. in Lochit.*) No one might call another a murderer; (*Lyfias, Orat. 1. in Theomn.*) He who upbraided another for casting away his buckler, should be fined; (*ibid*)

RELATING TO MATTERS OF BUSINESS.

He who had been negligent in conducting his business, should answer for it; (*Demosth. in Aph.*) No woman might meddle with other affairs than a medimn of barley would satisfy for the performance; (*Dio. Chryf. Orat. περὶ ἀπιστίας.*)

RELATING TO ENTERTAINMENTS.

No entertainment was to consist of above thirty guests; (*Athenæ. lib. 6.*) All cooks were to carry their names to the Ginæconomi; (*Menander Cecry.*) None but mixed wines were to be drank at entertainments; (*Alex. Æsop.*) Pure wine was to be afterwards drank to the honour of the good genius; (*Athenæ. lib. 6.*) The areopagites were to take notice of all drunkards; (*Athenæ. lib. 6.*)

RELATING TO MINES.

He who had hindered another from working in mines, or taken fire to them, or removed the tools,
or

or digged beyond the limits, might be prosecuted with an action called *δίκη μεταλλική*; (*Demosth. in Pantæn.*)

RELATING TO MILITARY AFFAIRS.

Men were to serve in the army from eighteen years to forty. Until twenty years of age, they should be in arms within Attica; (*Ulpian. in Olymp. 3.*) He who offered to serve in the cavalry, before he was approved, should be *ατιμος*; (*Lyfias in Alcib.*) The cavalry should be detached from among the wealthy; (*Xenoph. Hipp.*) Soldiers should not dress their hair unseemly; (*Aristoph. Schol. Equit.*) None should pawn their arms; (*Aristoph. Schol. Plut.*) He who had betrayed a garrison, ship, or army, was to suffer death; as well as all deserters to the enemy. There was to be no marching before the seventh of the month; (*Zenob. Cent. 2. pr. 79.*) War was to be proclaimed, by putting a lamb into the enemy's territories; (*Cent. 2. pr. 96.*) The polemarch was to lead up the right wing of the army; (*Herodot. Erat.*) Public keepers of the revenue, and dancers at the *Διονυσιακα*, were to be exempted from serving in the army; (*Demosth. in Neær. et Midian.*)

RELATING TO MILITARY REWARDS AND PUNISHMENTS.

They who had valiantly maintained their posts were to be promoted, and others degraded; (*Xenoph. Hipp.*) All cowards were to be expelled the forum, and the temples; (*Demosth. in Timocrat.—Æschin. in Ctesiph.*) He who cast away his arms, was *ατιμος*; (*Lyfias, Orat.*)

Orat. 1. in Theomn.) He who deserted his ship, or refused to go, should be ἀτιμος; (*Plutarch. Solone.*) Disabled foldiers should be maintained at the public charge; (*Laert. Solon.*) The parents and children of those who were killed in war should be taken care of; (*Lucian. Abd.—Val. Max. lib. 5. cap. 3.*)

RELATING TO VARIOUS MATTERS.

The ungrateful might be prosecuted; (*Demosth. in Bæot.*) The name and residence of the father of every one were to be inserted in all deeds, contracts, &c.; (*Andoc. de Myst.*) An informer of that which was false, was to suffer death; (*Plutarch. Solon.*) He who was neuter in any sedition, should be ἀτιμος; (*Suidas.*) He who left the city to reside in the Piræus, should suffer death; (*Lucian. Anachars.*) He who wore a sword in the streets should be fined; (*Xenoph. Ἑλληνικ. lib. 1.*) He who had been convicted of perfidy to the state, or of sacrilege, should be denied burial in Attica, and his goods should be sold; (*Dinarch. in Demosth.*) He who had betrayed his country, should not enter within the borders of Attica; (*Demosth. Halon.*) All compacts, approved by the judges, should be good; (*Cicero, Philip. 1.*) No one might be reproached for former offences; (*Lyfias. in Ctesiph.—Andoc. de Myfter.*) No stranger should be wronged; (*Xenoph. Ἀπομνημ. lib. 2.*) The bewildered traveller was to be put into his way, and hospitality to be shewn to strangers; (*Cicero de Offic. lib. 3.*) He who sold rings should not keep their impression, when sold; (*Laertius Solone.*)

OF THE RELIGION OF THE ATHENIANS.

From the earliest ages the objects of religious worship multiplied among the Athenians. They received the twelve principal divinities from the Egyptians; (*Herodotus, lib. 2. c. 4.*) Thracians, Libyans, and other nations: (*Herodotus, lib. 2. c. 50; and lib. 4. c. 188.*—*Pindar, Olymp. 10. v. 59.*—*Aristoph. in Av. v. 95.*—*Thucyd. lib. 6. c. 54.*) They were so fearful of omitting religious worship, that they even erected altars to the unknown god; (*Pausanias Atticis.*) At length a law was enacted prohibiting, under pain of death, the introduction of any foreign worship, without a decree of the areopagus, moved for by the public orators; (*Joseph. in Appion. lib. 2. p. 491. 493.*—*Harpocrat. in Ἐπιθέρ.*) It was an ancient institution to consecrate by monuments and festivals the memory of kings and heroes. Among these the Athenians placed Theseus, Erechtheus, (*Meursius de Regib. Athen. lib. 2. c. 12.*) those who by their merits gave their names to the ten tribes, (*Pausan. lib. 1. c. 5. p. 13.*) and many others, as Hercules, &c. (*Herod. lib. 2. c. 44.*—*Pausan. lib. 1. c. 15.; lib. 2. c. 10.*) But the adoration paid to heroes essentially differed from that paid to the gods. They prostrated themselves before the deity, to implore his protection, thanked him for his bounty, and acknowledged their dependance. Temples, altars, groves, were consecrated, and games and festivals were celebrated in honour of their heroes; (*Thucyd. lib. 5. c. 11.*) Prayers were addressed to the deity at the commencement of any undertaking; (*Plat. in Tim.*)

These were offered up in the morning, the evening, at the rising and setting of the sun and moon; (*Plato de legibus, lib. 10. t. 2. p. 887.*) Sometimes they presented themselves at the temple with down-cast eyes and dejected countenance; (*Plat. in Alcib.*) They kissed the ground; and they offered up their prayers standing, (*Philostr. in Apollon. Vit. lib. 6. c. 4. p. 233.*) on their knees, (*Theophr. Char. c. 16.*) and prostrate; (*Laert. in Diogen. lib. 6. § 37.*) and holding branches in their hands, (*Sophocl. in Œdip. Tyr. v. 3.*) which they lifted up towards heaven, or extended towards the statue of the god, after applying it to their mouths; (*Lucian. in encom. Demosth. § 49.*) If their worship was directed to the infernal deities, they struck the earth with their feet or hands; (*Hom. Iliad. 9. v. 564.—Cicero Tuscul. lib. 2. c. 25.*)

OF THE PRIESTS AND RELIGIOUS MINISTERS.

Iepais, the priests were deemed mediators between the deity and men, to instruct them how to offer their religious worship, and all its various ceremonies; (*Plat. Politic.*) They were next in precedence to their kings and chief magistrates. The chief magistrates were frequently consecrated to the priesthood; (*ibid.—Æneid. 3. v. 80.*) In some places the two offices were of equal rank; (*Plutarch, Quæst. Roman.*)

The priests sometimes obtained their office by inheritance; (*Plat. de legib. 6.—Hesychius.—Harpocrat.—Suidas in Κνιδ.*) sometimes by lot, by the appointment of the princes, or by popular elections; (*Iliad*

(*Iliad* Z. v. 300.—*Demosth. Exord. Conc.* p. 239.) Whoever succeeded to this office, was to be examined, before his consecration, whether he was *αφελεις*, perfect in limb; (*Hesychius, Etymol. Auct.* v. *αφελης*.) They were also required to be chaste and uncontaminated with the pleasures of the world; devoting themselves to retirement and piety. They carried their religious austerity so far as frequently to dismember themselves; and to drink the juice of hemlock to enfeeble their powers of generation. They sometimes strewed the leaves of *αγνος* or *λυγος*, (thus called from *αγονος*, an enemy to generation) under their bed-cloaths, as a preservative of their chastity; (*Eustathius in Il.* ζ.) It was required that the priestesses should be virgins; (*Eustath. Il.* ζ. — *Il.* ζ. v. 298.) Priests however sometimes were married, as we read of Chryseus, daughter of Chryses, the priest of Apollo; (*Iliad* α.) and Dares, the priest of Vulcan, is said to have had two sons; (*Iliad* E.) In some places several husbands were a qualification to the priesthood; (*Minutius Felix. Octavii.*) as in Lydia; (*Herod. lib.* 1.) and Armenia; (*Strabo. lib.* 12.)

The priests and priestesses were compelled to give an account of their several functions; (*Æschines in Ctesiphont.*—*Pausan. Bæotic.*)

In small cities the religious duties were performed by one person, but in larger cities the care of religion was entrusted to several priests, sacrificers, keepers of the temple, and others; (*Aristot. Polit. lib.* 6. c. 8.) by the names of *ναοφυλακες*, *ιεροποιοι*, *ταμιαι των ιερων χρηματων*; *Κεχωρισμενοι της ιερουσυνης*, and others.

There were several orders of priests, among which was the *Ἀρχιερωσύνης*, high-priest, who had the management of the rest. There was a chief priest almost to every god; the Delphians had five chief priests. These latter were called *Οἱοί*, holy, and the first of them *Οσιωτής*, purifier; and another was called *Ἀφητῶρ*, one who gives oracles.

Another office of great honour, was that of the *Parasiti*; (*Athenæus Deipnos. lib. 6. p. 235.—Pollux, lib. 6. c. 7.—Hesychius.*) who were anciently reckoned among the chief magistrates. They gathered the corn of the husbandmen which was allotted for sacrifices, which was called *Προσοδια μεγάλα*, the great revenue; (*Aristoph. Avibus.*) The place, in which these first fruits were preserved, was called *Παρασιτίον*.

The *Κηρυκες*, criers, assisted at the sacrifices. They killed the offering, made the necessary preparations, and were cupbearers at the feast; (*Athenæus, lib. 10. lib. 14.*) They anciently administered the sacrifices; (*Eustath. in Hom. Odyss. 11.*) They were called *Δίος αγγελοί*, (*Homer,*) because they assisted at the sacrifices of the gods, and *τὰς εορτὰς τῶν θεῶν αγγέλων*, gave notice when the festivals were to be celebrated; (*Phavorinus.*) They were devoted to various servile and domestic employments. They were the first who taught the use of boiling meat, which was before eaten raw; (*Athenæus, lib. 14.*) The tongues of the sacrifices were their reward.

Νεωκοροί, or *Ζακοροί*, (*Nicander Alexipharm.*) from *κορεῖν*, to adorn. It was their office to clean the furniture of the temples; (*Euripid. in Ione, v. 121.*)

Ναοφυλάκες,

Ναοφυλακες, keepers of the temple; who were to repair the holy utensils if they required it, which were in their custody; (*Aristot. in Politic.*)

Προπολος θεε, servants always attendant on the gods, whose prayers the people desired at sacrifices. Their share was the skin and feet; (*Aristoph. Plut. act. 3. sc. 2.*)

The priests in general were maintained out of the sacrifices; (*Aristoph. Plut. act. 5. sc. 2.—Schol. in Vesp.*) They were sometimes rich; (*Hom. Iliad α. 13.—Iliad ε. υ. 9.*)

OF THE TEMPLES.

The Greeks originally worshipped their gods in the open air, upon the tops of mountains, (*Iliad χ. υ. 170*) on which temples were afterwards built; which were dedicated to Jupiter, Apollo, and other gods; (*Hom. Hymn. in Apoll. υ. 144.*) It has been commonly supposed that temples owe their original to the superstitious reverence paid by the ancients to the memory of their departed friends; (*Lactantius.—Clemen. Alex.—Eusebius, &c.*) and were first erected as magnificent monuments; (*Æneid 2. υ. 74.—Lycophron. Cassand. υ. 613.*) Sometimes the same temple was dedicated to several gods; who were then called Συνναοι, (*Strab. 7.—Plut. Sympos. 4. 4.*) and Συνοικεται: and those who had the same common altar were called, ομοβωμιοι. Each god was distinguished by some particular mark; and temples were erected in a manner most agreeable to that god to whom it was dedicated. Doric pillars were sacred to Jupiter, Mars, and Hercules; the Ionic to Bacchus, Apollo, and Diana; the Corinthian, to Vesta, the virgin,

virgin. Every deity had his peculiar attribute; thus Mars was the tutelary guardian of war; Venus, of love; Mercury presided over merchants, orators, and thieves; Minerva, over scholars, artists, &c.

Temples were built in groves, valleys, or rivers, and dedicated to the tutelary deity of the place; or in conspicuous parts of cities. The windows generally opened to the rising sun; (*Vitruv. lib. 4. c. 5. — Dionys. Thrax.*) They fronted the west, and the altars and statues were so placed, that those who worshipped were towards the east; (*Clemens Alex. Strom. 7. — Hyginus de Agr. Limit. con. lib. 1.*) In later ages the statues were so placed as to look towards the east, and those who worshipped, towards the west; (*Porphyr. lib. de Antr. Nymph.*) If they were built near a river, they were to look towards its banks: if near the public road, they were so placed, as to be easily observed by travellers, who might pay their devotions as they passed by.

There were both sacred and profane temples, το εσω, and το εξω περιερραντηριων. Περιερραντηριον was a brazen or stone vessel, filled with holy water; (*Suidas. — Phavorinus,*) with which those who were admitted to the sacrifices were sprinkled, and beyond which it was not lawful for the Βεβηλοι, the profane, to pass. Some say, it was placed in the entrance of the Αδυτον, or Ανακτορον; (*Pollux,*) the inmost recess of the temple, into which none, but the priest, was allowed to enter. Hence Βεβηλος τοπος is so called in opposition to this Αδυτον; (*Phavorinus.*) Others say, that the περιερραντηριον was placed at the door of the temple; (*Casaubon. in Theoph. Charact.*)

Σηκος, is usually a sheep-fold; and it is supposed, that because the images of the gods were inclosed with rails, the middle of the temple, from its similitude to a sheep-fold, was called Σηκος, being afterwards used for the temple, a part being put for the whole: as Εστια, the hearth, signified sometimes the whole house. It is said to signify a temple dedicated to a hero or demigod; (*Ammonius de verb. Diff. et Simil.—Pollux, Onom. lib. 1.*) and it is expounded ο ενδοτερος τοπος τῆς ἱερᾶς, the inner part of the temple.

Αρχειον, was a treasury for the use of religion, as well as for those who desired to preserve any valuable articles. Hence the terms applied to it, μεγαλοπλετον, πολυχρυσον, αρχαιοπλετον; (*Pollux, Onom. lib. 1.*)

Ναος and Ιερον signify the edifice or temple itself, in which were Βωμον, the altar, on which they offered their oblations; προναον, the porch in which stood an altar or image; and τεμενος, where the image of the chief god was erected; (*Schol. in Soph. Œdip. Tyr. v. 15.*)

OF THE GRECIAN IDOLS.

The idol was called, Σανις, (*Clem. Alexand. protrept.*) a rude stock; and sometimes a stone; (*Pausanias Achaicis.—Euseb. Evangel. lib. 1.*) The stones were sometimes square, and of different figures; sometimes they were of black colour; (*Strabo. Geograph. lib. 17.*) They were called βαιτυλια or βαιτυλοι; (*Eusebius. Evang. lib. 1.*) The Grecian images till the time of Dædalus were unformed; (*St. Chrysost. Sermon. 12.—Themistius, Orat.*

15.) who made two feet to the stones, which were before of one mass. Hence they were originally called, *Ξοανα*, *δια το αποξείσθαι*, because they were shaven; (*Clem. Alexan. Protrep.*) which properly signifies an idol, that is, *ἐξεσμενον*, shaven out of stone or wood; (*Hesychius v. Ξοανον.*) Afterwards, when the art of carving was known, they resembled various figures, and were then called, *βέτας δια το βεστω εοικέναι*, because it was like a man; (*Clem. Alexand. Protrep.—Aristoph. Schol. Equ. v. 31.*) Notwithstanding, the shapeless idols were preserved as venerable relicks of antiquity; (*Porphyrius de Abstinence. lib. 2. sect. 18.*)

OF THE STATUES.

The ancient statues were generally made of cedar, oak, cypress, yew, and box-tree; (*Plutarch.—Pausanias*); the smaller images were said to be of the root of the olive tree; (*Theoph. lib. de plant.*) they were sometimes made of the wood of those trees which were dedicated to particular gods. They were sometimes made of common, and sometimes of precious stones: of common and of black marble, to denote the invisibility of the gods; of gold, brass, ivory, chalk and clay, and other substances. They were generally placed upon pedestals in the middle of the temple, inclosed with rails, and raised above the height of the altar. Hence *ἔηκος*, as before explained.

OF THE ALTARS.

The altars were of various dimensions, according to the variety of gods, to whom they were consecrated. The *Θεοὶ Οὐρανοί*, celestial gods, had their altars raised considerably above the ground; as we
are

are told that the altar of Olympian Jupiter was nearly twenty-two feet high; (*Pausanias Eliac. α.*) To heroes they sacrificed upon altars near to the ground, called *Εσχαραι*, being only one step high; (*Euripid. Schol. in Phæniss.*) The infernal gods, called, *Υποχθονιοι*, instead of altars, had small trenches ploughed up for the purpose of sacrificing, which were called *Λαυνοι* and *βοθροι*. The nymphs, instead of altars, had *Αντρας*, caves, where they were paid religious adoration; (*Porphyr.*)

Altars were always lower than the statues of the gods. They were commonly made of earth, or of ashes, heaped together, or of any other substantial materials. The altar of Olympian Jupiter was made of the ashes of burnt sacrifices; (*Pausanias, Eliac. α.*) as well as that at Thebes to Apollo, who was hence called *Σποδιος*; (*Pausanias, ibid.*) sometimes they were made of stone; the famous altar at Telos was of horn; one of brick is mentioned by Pausanias; (*lib. 6.*) Before the erection of temples, altars were built in groves, and even in highways for the use of travellers; (*Eustath. in Iliad 2.*) The celestial gods were worshipped upon eminences, the terrestrial in low places. Before the use of altars they sacrificed upon the dry ground, or upon a green turf; (*Lil. Gyrald. de Diis Syntagm. 17.*) The sacrifices offered without altars were called *αποβωμιοι θυσιας*; (*Hesychius. — Phavorinus.*)

Altars were of different forms. There was an oblong altar dedicated to the Parcæ, called *επιμηνης*; (*Pausanias, Eliacis.*) and a square altar upon the top of Mount Cithæron; (*Pausanias, Bæoticis.*) and they

they were sometimes represented round. They were anciently adorned with horns; (*Nonnius Dionysiac. lib. 44. v. 96.*) The victims were generally fastened to them, and suppliants who fled for refuge to the altar, held the horns. They were originally considered as marks of dignity and even of divinity; (*Clem. Alexand. Protrep.*) The character of the deity to whom they were consecrated was generally engraven on the altars, as well as, sometimes, the reason of their dedication.

Εμυροί, were altars intended for sacrifices made by fire; αμυροί, those without fire, and αναίμακτοι, those without blood; upon which only cakes, fruits of the earth, and inanimate things were placed; (*Orpheus de Lapid.*) There was an altar of horn at Delos, sacred to Apollo Genitor, upon which Pythagoras used to sacrifice, who thought it unlawful to put animals to death: (*Diogenes Laertius Pythagor.*) There was another dedicated to Jupiter Ὑπατος, the supreme; (*Pausanias Arcadicis.*) and Paphian Venus had an altar, which was αναίμακτος, free from blood, upon which it was unlawful to offer animals.

Altars and images were consecrated in the same manner. A woman was dressed in a party-coloured garment, and brought upon her head a pot of sodden pulse, as beans, pease, and the like; which they offered to the gods, in commemoration of their ancient food; (*Aristoph. Plut. act. 5. sc. 3.*) This was particularly observed at the consecration of the Εἰμαί, statues in honour of Mercury; (*Aristoph.*) In the dedication of a statue to Jupiter Ctesias, they took a new vessel with two

ears, binding upon each a chaplet of white wool, and on the fore part of it one of yellow, and then covered the vessel. They then poured out before it a libation of ambrosia, which was a mixture of water, honey, and other fruits; (*Athenæus lib. 9. Deipno.*) In the same manner as the images of Mercury, were dedicated the images and altars of Jupiter; (*Aristoph. in Plut. act 5. sc. 3.*) But the most common method of consecration was performed by putting a crown upon them, anointing them with oil, and then offering prayers and oblations to them. They sometimes added an execration, against those who profaned them; and engraved on them the name of the deity, and cause of their dedication. In the same manner, they dedicated trees and plants; (*Theocr. Idyll. 18. — Ovid. Metam. lib. 8.*)

The most ancient ceremony in the act of consecration was in the use of the unction; and at the time of consecration great numbers of sacrifices were usually offered, and many entertainments given.

Altars were frequently erected in groves of trees; (*Virg. Æneid. lib. 2. v. 512.*) and it was so common to build them in groves, that ἀλση καλεσι τα ιερα παντα, all sacred places were called groves; (*Strabo, Geograph. lib. 9.*) One of the temples of Diana stood within a grove, Δενδρεων μεγαλων, of the largest trees: (*Herod. Euterp. c. 138.*) and the way to the temple of Mercury, was planted on both sides with trees reaching to heaven, δενδρεα ουρανομηκεα; (*Herodotus.*) Many religious ceremonies were originally taken from the customs of human life; which were always retained, even after the primitive manners

ners of men had changed. At first, temples were derived from the houses of men; altars served instead of tables, and the sacrifices were the entertainments of the gods. Those animals which were the common food of men, were offered as victims to the gods; and before the use of animal food, the sacrifices consisted of those fruits, which were more commonly used; and it was deemed a heinous offence to cut down or deface any of the consecrated trees; (*Callimach. Hymn. in Cererem.*)

Temples and altars were a general refuge for malefactors; and criminals of all descriptions; (*Tacitus. Annal. lib. 3. c. 60.—Eurip. Ion. v. 1312. act. 4.*) But sometimes the doors of the temples were shut, and the criminals starved; and sometimes they were forced out by fire; (*Euripid. Androm. v. 256.—Euripid. Hercul. Furent. v. 240.—Plaut. Mostel. act. 5. scen. 1.—Plaut. Rudens, act. 3. scen. 4.*) But it was deemed an act of sacrilege to force them from their sanctuary; (*Euripid. Androm. v. 257.*) Only those temples however were sanctuaries, which were consecrated to such privileges. Some were appropriated to particular persons and crimes, and others were free to all malefactors. The temple of Diana at Ephesus was free for debtors; that of Theseus for slaves, who fled from their service; (*Plutarch. Thes.*) The monuments and statues of great men also were honoured with this privilege; (*Strabo lib. 3.*)

The first asylum was supposed to have been built at Athens by the Heraclidæ, and received into its protection all those who fled from the ill usage of their fathers. It was also said to be a sanctuary for
suppliants

suppliants in general; (*Statius Theban. lib. 12.* — *Servius in Æneid. 8.*) Others suppose that it was first built at Thebes by Cadmus, for the use of all criminals; (*Pausanias, lib. 7.* — *Epig. Græc. Anthologia, lib. 4.* — *Vid. Pausanias Corinthiacis.* — *Æneid. lib. 2. v. 512.* — *Euripid. Hecub. v. 146.*) The Asyla were regulated and reformed in the reign of Tiberius; (*Tacitus, Annal. lib. 3. 60. 61. &c.*) or, as is said, were entirely abolished; (*Suetonius Tiberii. c. 37.*)

OF THE SACRED FIELDS.

The fields consecrated to religious uses, were called *Τεμενη*, which is said to be *ιερον χωριον, αφωρισμενον θεω κατα τιμην, η ηρωϊ*, a sacred portion of land dedicated to some god or hero; (*Schol. in Hom. Iliad. β. v. 696.*) The produce of these fields was appropriated for the maintainance of the priests, or other sacred purposes; (*Plato, lib. 4. de legibus.* — *Vid. Æneid. lib. 9. v. 274.* — *Hom. Iliad. ε. v. 194.* — *Iliad. ι. v. 574.* — *Iliad. μ. v. 313.*)

OF THE SACRIFICES.

Ευχταια, or *Χαρισηρια*, were vows or free-will offerings, promised to the gods before, and performed after a victory.

Θυσιαι δωροφορικαι, were free gifts of the fruits of the earth, offered by husbandmen out of gratitude to the gods, after harvest; (*Suidas in v. Θυσια.*) They were sometimes called *Αποπλησιαικαι*, because they fulfilled some vow made to the gods.

Ιλασικα, were propitiatory sacrifices, called also *Διαλλακτικα*, to avert the anger of some offended deity; including all expiatory sacrifices.

ΑΙΤΗΤΙΚΑ, were petitionary sacrifices, for success in any undertaking.

Τα ἀπο Μαντείας, such sacrifices as were imposed by an oracle or prophet.

THE MATTER OF THEIR SACRIFICES.

The ancient sacrifices to the gods were of the fruits of the earth; (*Porphyr. de Abstin. lib. 2. § 6.*) plucked up by the roots; (*Cæl. Rhod. lib. 12. c. 1.*) It was originally forbidden to immolate victims; (*Paus. lib. 1. c. 26. p. 62.—Id. lib. 8. c. 2.; c. 42.—Porphyr. de Abstin.*) Man felt a natural horror at plunging the steel into the breast of an animal destined to the plough, and become the companion of his labours; (*Ælian. Varior. Hist. lib. 5. c. 14.*) It was prohibited under pain of death; (*Vari. de Re Rusti. lib. 2. c. 5.*) by an express law: and universal practice induced him to abstain from the flesh of animals; (*Plat. de Legib. lib. 6.*)

The solemn sacrifices consisted of Σπονδή, Θυσίαμα, and Ιερειον; (*Hesiod. Eργ. 3. Ημερ. α. v. 334.*) Either of these might be offered separately, as every man's domestic concerns required: for instance, it was usual to offer drink offerings of wine before a journey, at the entertainment of a stranger, before they retired to sleep, and on many other occasions; (*Eustath. in Il. α.*) When the fruits of the earth were the only food of men, care was taken to reserve a certain portion for the gods. The same custom was observed when they began to feed upon the flesh of animals. Sometimes water was poured on the altar or the head of the victims, sometimes honey or oil; (*Porphyr. de Abstin. lib. 2. § 20.*)

but

but in general they were sprinkled with wine, and then the wood of the fig tree, the myrtle, or the vine, were burnt upon the altar; (*Suidas in Νηφαλ.*) No animals were at first sacrificed, but such as served for food, as the ox, the sheep, the hog, the goat, and the like; (*Suidas in Θυστον. Hom. Iliad. and Odyss. passim.*) Afterwards horses were offered up to the sun, stags to Diana, and dogs to Hecate. Caution was necessary in the choice of the victim, which was to be without blemish or defect; (*Hom. Iliad. lib. 1. v. 66.—Aristot. ap. Athen. lib. 15. c. 5.—Plut. de Oracl. Def.*) The cakes which they used in sacrifice were made with barley meal and salt; (*Serv. ad Virg. Æneid. lib. 2. v. 133.*) which were placed on the head of the victim. The hair of the victim was plucked from its forehead and thrown into the fire; (*Hom. Odyss. lib. 3. v. 446.—Eurip. in Elect. v. 810.*) and the thighs were burnt with cloven wood; (*Hom. Iliad. lib. 2. v. 462.*)

Σπενδειν and λειξειν, signify to pour forth; (*Hesychius.—Phavorin.—Isid. Origin. lib. 6. c. 19.*) but from their use at the drink offerings of the gods, were at length appropriated to them. The same may be observed of Σπονδη and Λοιξη. Σπονδαι, was appropriated generally to wine. Ενσπονδον, was wine legally used in libations; Ασπονδον, that wine which it was unlawful to use. Ακρατον, was that wine which was pure and unmixed with water. It was unlawful to offer upon the altars the juice of the grape called Aspendia; (*Plin. Nat. Hist. lib. 14. c. 18.*) or to make an oblation of wine pressed from grapes cut or pared round, or fallen to the ground; or that which was trodden with wounded

feet, or from a vine blasted and unpruned; (*Plin. Nat. Hist. lib. 14. c. 19.*) Νηφαλιοι θυσιαι, απο τῆς νηφειν, from being sober, were libations made of various ingredients; (*Vid. Suidas. v. Νηφαλ. θυσιαι.*) They were offered to Bacchus, because men might not always be accustomed to strong wine; (*Plut. de Sanitate.*) The people of Elis never offered wine at the altar dedicated to all the gods, nor to the Δεσπιναι, viz. Ceres and Proserpine. To Pluto, instead of wine, oil was offered; (*Virg. Æn. 6. 154.*) Ulysses, in an oblation to the infernal gods, poured out wine mixed with honey, pure wine, and pure water; (*Odyss. 11. v. 25.*) To other gods, they also sacrificed without wine. Upon the altar of Jupiter υκατος, the supreme, they never offered wine, nor living creatures. The νηφαλια ιερα, sober sacrifices, are, τα υδροσπονδα, libations of water—τα μελισσπονδα, libations of honey—τα γαλακτοσπονδα, libations of milk—and τα ελαισπονδα, libations of oil. Libations were also offered in cups full to the brim; as it was deemed irreverence to the gods to present any thing which was not τελειον η ολον, whole and perfect. Thus to fill the cup was termed επισεφειν κρατηρα, to crown it; and the cup so filled, επισεφης οינוιο, crowned with wine, ητοι υπερχειλης ποιειται ωσε δια τῆς ποτῆς εσεφανυσθαι, the liquor appearing above the cup like a crown; (*Athenæus, lib. 1. cap. 11.—lib. 15. cap. 5.*) The word θυος, signified originally τα ψαισα, broken fruits, boughs, leaves, acorns; whence τα θυη are expounded θυμιαματα, incense. Θυειν is never used by Homer to signify the offering of the victim, but of ψαισα; (*Athen. Deipn. l. 14.*) which signification was afterwards almost

almost always applied to animals; (*Porph. l. 2. de Abst.*)

There were no sacrifices in early times, of which trees did not compose a considerable part. These are chiefly odoriferous. Χλοαι, green herbs, were part of their early oblations; (*Porph. de Abst.*) Afterwards, they used frankincense, and other perfume. In the time of the Trojan war, frankincense was not known; at which time they offered cedar and citron; (*Plin. Nat. Hist. lib. 13. cap. 1.*) Some sorts of trees were offered with libations of wine, others only with νηφαλια ιερα; hence they are called νηφαλια ξυλα. These were τα μητ' αμπελινα, μητε συκινα, μητε μυρσινα, all except the vine, fig, and myrrh; which being offered with wine only, were called οινοςπονδα. The ελοχυται, ελαι, or molæ falsæ, cakes of salt and barley, were used, which they poured down upon the altar before the victim was sacrificed. At first the barley was offered whole, till the invention of mills, whence they were called ελαι, or ολαι; (*Eustath. Il. α.*) This offering was called ελοθυειν. The ποπανα, were round and thin cakes. Of the πελανοι, there were three sorts, called, θισιοι, ανασται, and αμφιφωντες. Another sort was called σεληναι, because it was broad and horned, like the new moon. Another sort, with horns, was called εοες, and usually offered to Apollo, Diana, Hecate, and the moon. In sacrifices to the moon, after having offered six of the σεληναι, they offered one of these; hence the term βες-εβδομος. It was also offered after a sacrifice of six animals. There were also other offerings of this kind, peculiar to certain deities, as the οβελιαφοροι, to Bacchus, the μελιττεται, to Trophonius. No oblation was deemed

acceptable without salt; (*Plin. Nat. Hist. lib. 31. cap. 7.*—*Æneid. 2. 131.*—*Ovid. Fast. lib. 3. 337.*) As salt was considered as an emblem of friendship and hospitality; and as it was used as a part of the food of men, it was supposed to be necessary to the sacrifices of the gods. On this account, there was scarce any sacrifice without corn or bread, and more particularly barley, as it was the first sort of corn used by the Greeks, after the diet of acorns was given up. For this reason they offered only such barley as grew in the field Rharium, in memory of barley being first sown there; (*Pausan. Attic. p. 71.*—*Dion. Helic. lib. 2.*)

Ιερείον, the victim, was required to be sound and perfect in its members, unspotted and without blemish. It was usual to select the best part of their flocks for their sacrifices; (*Virg. Georg. 3. 157.*—*Apoll. Rhod. lib. 2. v. 355.*) When approved by the priest, the sacrifice was called Τελεῖα Θυσία—hence Ταυροὶ αἰγες—Βοεὶς τελεῖον. The Spartans frequently sacrificed maimed and defective animals; (*Plat. Alcib. 2.*) Particular animals were offered in sacrifice by particular persons. A shepherd would offer a sheep, a fisher a fish, a goat-herd a goat. To the infernal gods they offered black victims—white victims to the good—barren to the barren—pregnant to the fruitful—males to the gods—females to the goddesses. Particular animals were consecrated to particular deities, as, to Hecate, a dog; to Venus, a dove. Ferocious and savage animals were offered to Mars—the sow, to Ceres; which is represented to have been the first animal eaten by men, and sacrificed to the gods. Hence in Greek it is Ζυς, supposed to be derived, by changing θ into

into σ , from $\theta\upsilon\epsilon\iota\nu$, to sacrifice; (*Athenæ. lib. 2.—Varo de Re Rust. l. 2. cap. 4.—Porph. lib. 2. de Abstin.*) The goat was frequently sacrificed, as an enemy to Bacchus; (*Ovid. Met. lib. 15.*) Among the animals, the bull, ox, cow, sheep, lamb, and others, were sacrificed—among the birds, the cock, hen, &c. An heifer, which had never worn the yoke, was an acceptable sacrifice; (*Iliad. x. v. 292, —Odyss. γ. v. 282.*) Eels of an unusual size were offered by the Bæotians; those in particular which were caught in the lake of Copais; (*Athenæ. lib. 7.*) In early times it was unlawful to sacrifice the labouring ox; (*Var. Hist. lib. 5. cap. 14.*) The commission of such an offence was punished with death; (*Varro de Re Rust. lib. 2.—Ælian. de Anim. lib. 12. c. 14.*) sometimes, as in Rome, with banishment; (*Plin. lib. 8. cap. 45.*) The labouring ox was afterwards not only used in feasts, but in sacrifices; (*Plut. de Esu. Anim. lib. 2.—Lucian. Dial. de Sacrif.*) This custom became at length so common, that it was usual to apply $\beta\sigma\theta\epsilon\tau\epsilon\iota\nu$, instead of $\theta\upsilon\epsilon\iota\nu$; (*Aristoph. Plut. act 4. sc. 1.*) Men were sometimes, though not often, offered in sacrifice. It was accounted so barbarous an act by the ancient Greeks, that Lycaon was feigned by the poets to have been turned into a wolf, for offering an inhuman sacrifice to Jupiter; (*Pausan. Arc. p. 457.*) In latter times this custom became more common; (*Plutarch in Themist.—Virg. Æn. 10. 517.*) It was considered a high contempt of the gods for a rich man to bring a poor offering; from a poor man the humblest oblations were acceptable: instead of an ox, he might offer bread-corn; (*Suidas in verb. βoσσ.*) The com-

panions of Ulysses in Homer, when they had no barley, made use of oak leaves; and instead of wine, offered water. By the rich, hecatombs and chiliombs were offered. The former derives its name from an hundred oxen, meaning a sacrifice consisting of that number, or, as some think, of any considerable number; (*Eustath. Il. α. p. 36.—Hesych.*) An hecatomb was offered, sometimes by erecting an hundred altars of turf, and killing an hundred sows, sheep, or other animals; (*Jul. Capitol. in Max. et Balb.*) A sacrifice sometimes consisted of seven offerings, a sheep, a goat, a sow, an ox, a hen, a goose, and an ox of meal; (*Suidas in verb. βοες.*) A sacrifice in which only three animals were offered, was called Τριππυς or Τριππυα. (*Schol. Aristoph. Plut. 820.—Suidas.*) This sometimes consisted of two sheep, and an ox; (*Eustath. in Odyss. λ. p. 423.*) sometimes of a boar, ram, and bull; sometimes of a sow, he-goat, and ram. Sometimes a sacrifice consisted of twelve animals, which was called δωδεκαίς θυσία; (*Eustath. Odyss. λ. p. 423.*)

rites preparatory to sacrifices.

No man was admitted to some of the solemn sacrifices, who had not for some days purified himself, and abstained from all carnal pleasures; (*Tibull. lib. 2. Eleg. 1.*)

The priests and priestesses took an oath that they were properly purified; (*Demosth. Orat. in Near.*) Every person who attended the solemn sacrifices was purified by water. At the entrance of the temples was, on that account, placed a vessel full of holy water, called περιργαυτηριον. The same
torch

torch was sometimes used to besprinkle those who entered into the temple; (*Eurip. Hercul. Furent. v. 228.*—*Aristoph. pac. p. 696.*) Instead of torches they sometimes used a branch of laurel or olive; (*Plin. Nat. Hist. lib. 5. cap. 30.*—*Virgil. Æn. 6. 229.*) Before any sacrifice to the celestial deities, their whole bodies were washed; but before that to the infernal deities, a sprinkling of water was sufficient. Sometimes the feet were washed as well as the hands; whence ἀνιπτοῖς χερσίν, and ἀνιπτοῖς ποσίν. It was ordered that no man should go beyond the Περιεραιτηρίον before he had washed his hands; (*Porphyr. de Vict.*) To omit this ceremony was esteemed a great crime; (*Timarchides, lib. de Coron.*—*Iliad. ζ. v. 206.*) Telemachus, (*Hom. Odyss.*) is said to have washed his hands, before he prayed to the gods. Penelope, (*Hom. Odyss.*) washed her cloaths before she prayed. The water thus used was required to be clear, and to be brought from fountains and rivers; (*Virgil Ænei. lib. 6. 635.*—*lib. 2. 71.*) If sea water could be obtained, it was preferred, on account of its saltness; (*Schol. in Hom. Iliad. α. 3. 4.*) The Argonauts are said to have found Circe washing her head in the sea; (*Apoll. Argonaut. lib. 4. v. 662.*) Superstitious men purified themselves in the sea. When the sea water could not be procured, they sometimes mixed the water with salt, to which they sometimes added brimstone, which is thought to possess a purifying quality; (*Theocrit. Myst. 24. v. 94.*—*Juvenal. Sat. 2. v. 157.*) The purified person was besprinkled three times, a number superstitiously observed; (*Ovid. Met. lib. 7. cap. 2.*)

This

This was a custom universally observed; (*Plutarch. Quæst. Roman.*) There were two ways of purifying; one by drawing round the person a sea-onion or squill; (*Lucian in Επισκοπ.*) the other was called περισκυλακισμος, from σκυλαξ, a whelp, which was drawn about the person purified; (*Theophr.*) Any person, guilty of a notorious crime, was forbidden to be present at the holy rites, till he had been purified: if he presumed to attend, he was seized immediately by the furies, and deprived of his reason; (*Pausan. Achaic.*) Any one returning from victory, was not permitted to sacrifice or pray to the gods before he was purified; (*Hom. Iliad. ζ. 207.*) The persons allowed to be present at the time of purification, were called οσιοι, αβεβηλοι, and βεβηλοι, αλιτροι, ακαθαρμοι, εναγεις, δυσαγεις, μιαιοι, παμμιαιοι, ανοσιοι, εξειργομενοι, &c. Servants, captives, unmarried women, bastards, (except in the temple of Hercules at Cynosarges) were permitted to be present. The Δευτεροποτομοι, or Τσεροποτομοι, were not allowed to enter the temple of the Eumenides; (*Hesych. in verb. Δευτεροποτμοι;—Plutarch. Quæst. Rom.*) namely, those who had been thought dead, and, after the funeral, recovered; or those who, after a long absence in foreign countries, where it was supposed they were dead, returned home safe.—Before the ceremonies commenced, the Κηρυξ, or sometimes the priest, with a loud voice, commanded all who were present to be gone; (*Callimach. Hymn. Apoll. —Virgil. Æneid. 6. 358.*) Sometimes the interior part of the temple was divided by a cord, beyond which the βεβηλοι, were not permitted to pass. This cord is called Σχοινιον; hence the term used by Demosthenes; (*Orat. in Aristog.*) Απεσχοινισμενοι, separated by a cord.

THE ORNAMENTS USED AT THE TIME OF
SACRIFICE.

The priests were richly attired, their dress somewhat resembling royal robes. At Athens, they used the same costly garments, invented by Æschylus, for the tragedians; (*Athenæus, lib. 1. cap. 18.*) At Sparta, their garments were neither splendid nor costly; and they always offered their prayers and sacrifices with naked feet. In every part of their worship, their clothes were to be loose, and without stains. If they had touched a dead body, or had been struck by thunder, or otherwise polluted, it was unlawful to officiate in them. The sacerdotal robes must be pure. They who sacrificed to the celestial gods, were clothed in purple; to the infernal gods, in black; to Ceres, in white. The crowns upon their heads were composed generally of the leaves of those trees which were sacred to the god whom they were worshipping. In the sacrifices of Apollo, they were crowned with laurel; (*Apoll. Rhod. Arg. β. 159.*) of Hercules, with poplar. Crowns and garlands were used at their entertainments, at which they supposed the gods were present; (*Athenæ, lib. 15. cap. 5. p. 674.*) The priests also wore upon their heads a sacred fillet, from which a ribband was suspended; (*Æneid. 10. 538.*) They were usually made of wool; and were also hung upon the horns of the victim, and laid upon the altar. The crowns were used in the same manner. Upon solemn occasions, the horns of the victims were overlaid with gold; (*Iliad. x.*) Thus the oxen designed for sacrifice were called

Χρυσόκερως;

χρυσόκερς; (*Porph.—Plin. Nat. Hist. lib. 23. cap. 3.—Macrob. Sat. lib. 1.*) The altars were decorated with herbs, sacred to the peculiar gods to whom they were sacrificing.

THE TIME AND MANNER OF OFFERING SACRIFICES.

To the celestial gods, sacrifices were made in the morning, about sun-rise; to the infernal gods, about sun-set; (*Apollon. Scholiast. in Argon. lib. 1.*) and sometimes at midnight. When all things were prepared, the *ελαί*, cakes of salt and barley, the knife, and the crowns, were brought in a basket, called *κάνεν*; the virgins, who carried the basket, were called *κάνηφοροί*. The victim was driven loose to the altar, if it was a small animal; if a large one, it was led by the horns; (*Homer*) sometimes it was led by a rope; (*Juvenal. Sat. 12.*) The cords were also loose, lest the animal should seem to be sacrificed unwillingly; (*Virg. Æn. 5. 772.*) At the sacrifice of hecatombs, the victims were preceded by music. When the victim was brought to the altar, the priest, turning towards the right hand, went round it, and sprinkled it with meal and water; he also sprinkled those who were present, taking a torch or a branch of laurel from the altar. This water was called *χερμύς*. The vessels were purified with water, brimstone, or eggs; (*Aristoph. Schol. in Pace.*) The crier now called aloud *τις τηδε*, Who is here? The people replied *πολλοί καγαθοί*, many and good. The priest then exhorting them to join him, they prayed, saying *Ευχόμεθα*, let us pray; (*Aristoph. Edit. Amstelod. p. 662.*) Their prayers

prayers were general, that the gods would send them health and happiness, and accept their oblations. At their *αιτητικα*, petitionary sacrifice, they prayed for particular favours; (*Aristoph. ibid. — Athenæ. lib. 14.*) The crier now commanded silence, *Ευφημείτε* or *Σιγα*. When the prayer was ended, the priest set before the victim, if a bull, some meal; if a goat, some vetches; and if it refused to eat, it was pronounced unsound. They sometimes sprinkled cold water over it, when, if it did not shrink, it was deemed unwell: (*Plut. lib. de defect. Orac.*) Drawing a knife from its forehead to the tail, if it struggled, it was rejected, as an unwilling sacrifice; (*Servius. in Æn. 12. 173.*) if it was quiet, it was deemed an acceptable sacrifice. That it might also seem to nod its assent, (hence the word *επινεύειν*) they poured water into its ear, and sometimes barley, which they called *προχυτας*; (*Schol. in Appol. Rhod. Argon. lib. 5. 425.*) Having again prayed, the priest took a cup of wine, which he and others tasted, and then poured what remained between the horns of the victim; (*Ovid. Met. lib. 8. 593.*) Frankincense was now strewed upon the altar, and upon the forehead of the victim; it was taken out of the censer, called *θυμιαματηριον*, with three fingers; (*Ovid. Fast. lib. 2.*) They then poured part of the *ελαι* on the back of the victim, which was sprinkled with water. Having again prayed, they placed the remainder of the *ελαι* upon the altar. These offerings they called *προθυματα*. The priest or the *Κηρυξ*, or some honourable person in the company, killed the animal, by cutting his throat or knocking him down.

down. He who killed and prepared the victim, was not the same person who offered it upon the altar. If the sacrifice was to the celestial deities, the throat was turned towards heaven; which Homer calls *αυερευειν*: if to the infernal gods, it was killed with its throat towards the ground; (*Eustath. in Iliad. α.*) If the blow was not effectual to kill the animal, if it leaped up again, or did not fall upon the ground, if it bowed, or did not bleed freely, or was long in the agony of death, it was deemed ungrateful to the gods. The *Κηρυξ* then assisted in cutting it, and in lighting the wood; while the priest examined the entrails. The blood was reserved in a vessel, called *Σφαγειόν*, *Αμνιον*, or *Ποίρανδρια*; (*Lycophr.*) and offered on the altar. If the sacrifice was made to the gods of the sea, the blood was poured into salt water. If they were by the sea side, they did not slay the victim over the *Σφαγειον*, but over the water, into which they sometimes cast the victim; (*Apoll. Arg. 4. 1601.*) In the sacrifices to the infernal gods, the victim was either slain over a ditch, or the blood poured out of the *Σφαγειον* into it. They then poured wine, with frankincense, into the fire. The sacrifice being then laid upon the altar, it was burned whole, and called *ολοκαυσον* or *ολοκαυτωμα*. In later times, one part was offered to the gods, and the other reserved for themselves. The parts belonging to the gods were the *Μηραι*. They covered these with fat, called *κνισση*, that they might consume altogether in a flame; for except all was burned, they thought, they did not *καλλιερειν*, that their sacrifice was not grateful. Small pieces of flesh, cut from every part

part of the animal, were cast upon the Μηροί, as the Ἀπαρχαί, first fruits of the whole. This part of the ceremony was called ωμοθετεῖν; (*Homer Iliad. α. 459.*) The Μηροί, thighs, were appropriated to the gods; (*Eustath. in Iliad. α.*) commending their actions to divine protection; (*Tzetzes in Hes. Op. et. Dierum. lib. 335.—Eustath. in Iliad. α.*) To the gods they sometimes offered the entrails; (*Casaub. in Theophrast.*) which were also sometimes divided among those present; (*Eustath. in Iliad. α.*) who feasted upon them, and are called Σπλαγχνά, which signifies the liver, the spleen, and the heart; (*Eustath. in Iliad. α.*) In some places the entrails were burned upon the altar; (*Virg. Æn. 6. 252.—Dion. Halicar. Ant. Rom. p. 478.*)

Whilst the sacrifice was burning, the priest, and he who gave the victim, offered prayers to the god, with their hands upon the altar. Sometimes music played during the time of sacrifice; (*Plutarch. Symp. lib. 2. Q. 1.*) In the time of sacrificing to the ærial deities, music was always played. Sometimes they danced round the altar, singing sacred hymns, consisting of three stanzas. The first, called Strophe, was sung in turning from east to west; the second, called Antistrophe, in returning from west to east; they then stood before the altar, and sung the Epode, the third stanza. These hymns were called Παιάνες. There were names given to the hymns to particular gods, as Ὕπνυλος, the hymn to Venus; Παιάν, that of Apollo; Προσῳδία, hymns to Venus and Apollo: Διθυραμβοί, the hymns to Bacchus. The flute was chiefly used at sacrifices. The Αὐληταί, flute-players, attended at sacrifices,
and

and partook of them; (*Suidas in verb. Αὐλητής.*) At Athens, a tenth part was due to the Πρυτάνεις; At Sparta, the kings had the first share, and the skin of the victim. Part of the offering was taken home, called ὕγεια, for health's sake; (*Athenæ. lib. 3.—Hesych. v. Ὑγεια.*) The observation of this custom was commanded by law. The remaining parts of the sacrifice were sometimes sent to absent friends; (*Theocritus, Idyl. 5. 130.*)

OF THEIR CEREMONIES AFTER THE SACRIFICES.

At the end of the sacrifice they made a feast; for which tables were spread in the temples. They never indulged to excess, but at this time. Hence an entertainment is called θοῖνη; and to be drunk, was termed μεθεῖν, because they drank to excess after sacrificing. Hence the gods are said to feast with men; (*Homer Odyss. η. v. 202.*) During the festival, they continued to sing; (*Iliad. α. 473.*) After any sacrifice to Vesta, the remains were eaten up. Hence the term ἑστιαθεῖν, was applied to those who eat up whatever was set before them. To her, they offered the first and the last parts of those libations which were paid to the household gods. Hence the term ἀφ' ἑστιας, to begin at home; (*Schol. in Aristoph. in Σφηξί. p. 491.*) The feast was to end before sun-set; (*Athenæ. lib. 4.*) After the feast, they played at dice, and other sorts of sports; which being ended, they returned to the altar, and offered a libation to Jupiter τελειός, the perfect. The tongue of the animal was now usually offered to Mercury, with a libation of wine; (*Athenæ. lib. 1. cap.*

cap. 14.—*Apoll. Argon. lib. 1. 517.*) as the god of eloquence; (*Conf. Archæol.*) After which they returned thanks to the deity, and were dismissed by the Κνευξ, in some short form, as λαοις αφεσις; (*Apuleius Met. lib. ult.*)

OF THEIR PRESENTS TO THE GODS.

Various things were presented to the gods, either to appease their anger, or to obtain or acknowledge some favour. They chiefly consisted of crowns, garlands, garments, cups of gold, or of whatever might adorn the temples. These were termed αναθηματα, and sometimes ανακσιμενα; because they were deposited in some part of the temples; (*Horat. Carm. lib. 1. Od. 5.—Virgil. Æneid. 9. 407.*) The occasion of the dedication was sometimes inscribed upon the present, or upon a tablet hung near it; (*Tibull. lib. 1. Eleg. 3.*) When any person forsook his employment, or exchanged his manner of life, it was usual to dedicate the implements of it, as a commemoration of the divine favour. A fisherman presented his nets to the sea-nymphs; (*Anthol. lib. 6. c. 3. Epig. 6.*) Shepherds hung up their pipes to Pan, or some other country gods; (*Tibull. lib. 2. Eleg. 5.*) Lais dedicated her looking-glass to Venus; (*Anthol. lib. 6. c. 8. Ep. 1.—Pausan. Phocicis, p. 624.*)

The tenth of many things was claimed by the gods. A golden tripod was presented to Delphian Apollo out of the tenth part of the spoils taken in the Persian war; (*Diod. Sic. Biblioth. Hist. lib. 11.*) A golden buckler was dedicated to Jupiter after the capture of Tanagra; (*Pausan. Eliac. α.*) The tenth of spoils was sometimes dedicated to Mars; (*Lucian.*

Dial. de Saltat.) A golden chariot and horses were dedicated to Pallas; (*Herodos. lib. 5. cap. 77.*) A tenth part of the product of a field consecrated to Diana, was sacrificed every year; (*Xenoph. de Exped. Cyr. lib. 5.*) The Siphnians presented a tenth part of their gold mines to Apollo; (*Pausan. Phocicis, p. 628.*)

OF THEIR PRAYERS, AND IMPRECATIONS.

In all the concerns of life, whether trifling or important, they asked the advice and concurrence of the gods; (*Plato.—Harpocrat.—Suidas.—Hesych.*) Morning and evening were peculiarly set apart for their devotion; (*Plato de Legibus, lib. 10.—Horat. lib. 4. Od. 5. 37.*) The Lacedæmonians prayed, that the gods would grant them what was good and proper; (*Plato Alcibiad. 2.*) and that they might be able to suffer injuries; (*Plut. Instit. Lacon.*) The Athenians prayed for the prosperity of themselves and the Chians; (*Alex. ab. Alex. Gen. Dier. lib. 5. cap. 27.*) At the solemnity called Panathenæa, celebrated once in five years, the Κηρυξ implored the blessing of the gods upon the Athenians and Platæans. They, who prayed, held in their hands green boughs of laurel or olive; (*Statius, Theb. lib. 12.—Eurip. in Ion. 1436.*) and crowns upon their heads, or garlands upon their necks; (*Triclin. in Soph. Œd. Tyr. 3.*) These boughs are called θαλλοι, κλαδοι, ικετηριοι, φυλλαδες ικετηρες, and ικετηριαι. Wool was wrapped about these boughs; (*Eurip. in Ικετ. 31.*) These were called Στεμματα; (*Iliad α. 14.—Schol. in Soph. Œdip. Tyr. 3.*) With these boughs, and sometimes with their hands,

hands, they touched the knees of the statue or man to whom they were praying, as being more flexible than other parts; (*Plin. Nat. Hist. lib. 10. cap. 45.*) If they had hopes of success, they touched his right hand, as being the instrument of action; (*Eustath. in Iliad α. p. 97.*) They never touched the left hand, because it was deemed unpropitious. If they were confident of success they touched the chin or cheeks. They touched the head as the principal member; (*Eustath. in Iliad α. p. 97.*) or because they desired a nod of assent; (*Iliad α. v. 524.*) Sometimes they touched the knees with one hand, and the head or hands with the other; (*Iliad α.*) Sometimes they kissed the hands and knees; (*Iliad ω. 478.—Odysf. ξ. 279.*) Sometimes they kissed their feet. Sometimes they kissed their own hands and with them touched the statue or person. Sometimes they placed the forefinger over the thumb, and then turned on their right hand; (*Plaut. Curc. act. 1. sc. 1.*) Sometimes they prostrated and kissed the threshold of the temple; (*Tibull. lib. 1. Eleg. 5.*) They sometimes offered the hair pulled from their heads; (*Iliad α.*) To excite compassion, they were often clothed in rags. The postures varied according to the substance of their prayers. They generally knelt down; but sometimes they prayed when sitting or standing. Prostration was almost as frequent as kneeling; (*Ovid. Met. lib. 1.—Lucret. lib. 5.*) When they prayed to the gods, they sometimes turned their faces towards the east; when to demigods or heroes, towards the west; (*Schol. in Pind.*) At other times, they turned their faces towards the sun; in the morning to the east, at noon to the south, and in the evening to the west;

(*Calius Rhod. lib. 12. cap. 2.*) When they were not in temples or at altars, they offered their prayers upon the hearth, which was the altar of Vesta and the household gods; (*Odyss. n. v. 153.*) Here they prayed in silence; (*Apoll. Rhod. Argon. lib. 4.*) The Molossians supplicated their household gods by prostrating before them, with a young child in their arms; (*Plut. in Themist.*) They who fled to the gods for succour, crowned the altars with garlands; (*Eurip. in Alcestid.*) It was also usual to take hold of the altars; (*Virg. Æn. 4. v. 219.*) In prayers to the gods they lifted up their hands towards heaven; (*Aristot. lib. 6. de Mund.—Eurip. Hel. 1100.*) In prayers to the infernal gods, their hands were pointed downwards; and sometimes their feet stamped the ground; (*Eurip. Hecub. 79. Cicero. Tuscul. Quæst. lib. 2.*) When they were prostrate or kneeled down, they beat the earth with their hands; (*Iliad i. 564.*) In their prayers to the deities of the sea, they stretched their hands towards the sea; (*Iliad α. v. 350.—Æneid. 5. 233.*) At the end of their prayers, they lifted up their right hand to their mouth and kissed it; (*Gen. Dier. lib. 4. cap. 16.—Lilius Gyrald. Syntagm. de Diis Gentium.*) The back part of the hand, το οπισθεναρ, was thus honoured; (*Plin. Nat. Hist. lib. 11. cap. 45.*) They deemed it more acceptable to the gods to pray in an unknown and barbarous language; (*Clem. Alexand. Strom. 1. p. 339.*) After their request was obtained, they presented a gift to the god, as a testimony of their gratitude, which was sometimes registered in the temple. Their imprecations were terrible, and were thought sometimes to occasion the ruin and destruction of places and families;

families; (*Lycophr. Cassand. v. 164.*—*Sophoc. Electr.*—*Eurip. Orestes.*) They were often pronounced by parents, priests, prophets, and other considerable persons; (*Iliad. i. 455. and 562.*) Persons condemned of notorious crimes were cursed by the priests; (*Plutarch.*)

OF THEIR OATHS.

Oikos, the god of oaths, is said to be the son of *Eris*, contention; (*Hesiod. Theogon. v. 231.*) Chiron is related to have first invented oaths; (*Clemens Alex. Strom. i. p. 306.*) They were called *ο μεγας*, applying to matters of importance, or *ο μικρος*, to trivial affairs. The Arcadians swore by the water of the fountain of Styx; (*Herodot. Erato.*) The great oath of the gods was by the Stygian lake; (*Hesiod. Theog.*) Jupiter more particularly presided over oaths; (*Eurip. Med. v. 170.*) But they frequently swore by other gods. Solon commanded the Athenians in their public causes to swear by three gods, *Ικεσιος*, *Καθαρισιος*, and *Εξαεσηπιος*; which are indeed supposed to be three names of Jupiter. Sometimes they swore by all the gods; sometimes by the twelve great gods. The Spartans, usually, by Castor and Pollux. The oaths of women were usually by Juno, Diana and Venus, or *νη τω θεω*, by Ceres and Proserpine; (*Phavorin. in Verb. Nn.*) Women scarcely ever swore by the gods; (*Aristoph.*) Men generally swore by some particular god, according to circumstances and to places: in the market, by *Ερμης Αγοραιος* or Mercury—ploughmen, by Ceres—the breeder and tamer of horses, by Neptune. The Athenians swore by Isis, the Thebans,

by Ofiris; (*Alex. ab. Alex. lib. 5. cap. 10.*) When they swore indefinitely, the term was, Ομνυμι μεν τινα των θεων; (*Plato's Phædr.—Aristæn. Ep. Euxith. ad. Pyth.*) They who deemed it unlawful to swear upon trivial occasions, said only, Ναι μα τον; (*Phavorin. in Verb. Μα.—Suidas in Verb. Ναι μα το.*) Oaths were considered by some as altogether unlawful; by others, as lawful but upon certain occasions; (*Isocr. in Stob.—Simplic. in Epictet.—Hierocl. in Pythag. Aur. Carm. v. 2.*) They sometimes swore by the creatures; (*Plut. lib. de placit. Philos.*) as Νη τον κυνα, χηνα or πλατανον, by a dog, goose, or plane-tree: sometimes Νη την καππαριν, by a shrub, which bears capers: sometimes by colewort; (*Cælius. Antiq. Lect. lib. 27. cap. 28.*) the latter particularly by the Ionians. Sometimes they were forbidden the use of any oath; (*Suidas in Verb. Ναι μα το.*) Sometimes they swore by the ground upon which they stood; (*Eurip. Hippol. 1025.*) Sometimes by rivers, fountains, floods, the sun, the moon, and the stars; (*Alex. ab. Alex. Gen. Dier. lib. 5. cap. 10.*) A fisher swore by his nets; a soldier by his spear; the latter oath was very sacred; (*Justin. lib. 13.*) as a spear was once the object of worship, and placed in the statues of the gods; (*Eustath. in Iliad α.*) Sometimes they swore by the dead, as by τας εν Μαραθωνι; (*Demost.*) Sometimes by the living, as by their Σωτηρια, safety, or Αλγεια, misfortunes; or by their names, or the members of their body; (*Homer.—Hansen. lib. de juram. Veterum.*) Sometimes they swore by their children, their parents, their friends.

OF THEIR MANNER OF SWEARING.

Sometimes they lifted up their hands to heaven while they swore; (*Hansen. lib. de juram. veter.*) Sometimes they laid their hands upon the altar; especially when they took the *μεγαρ ὄρκος*, the solemn oath; (*Plut.—Diog. Laert. de Xenoc.—Virgil, Æneid. 12. v. 201.*) Sometimes they swore by the *ἄθος*, or the tribunal of Pnyx, a place where the Athenian assemblies met; (*Demosth. adv. Conon.—Schol. in Aristoph. Acharnens.*) Sometimes the person swearing placed his hand upon the hand of him to whom he swore; (*Eurip. Hel. 834.*) In all agreements they plighted their faith by taking each other by the right hand. Sometimes they sacrificed to the gods, by whom they swore, a boar, a ram, or a goat, a bull or a lamb. Sometimes they cut out the testicles of the victim, and swore while standing upon them. Hence the word *Τομίας*. A ram or boar they thus used. They cut the hair from the head of the victim, and distributed part of it to those present, that they might become partners in the oath, and they then invoked the gods to be witnesses; (*Hom. Iliad.—Sophoc.*) They killed the victim by cutting its throat. Hence the term *ὄρκια τέμνειν*, to make a covenant. They then repeated the words, which the persons present confirmed with mutual oaths. After which, a libation of mixed wine was made, to signify the mutual concord of the persons. Praying to the gods, they poured it out, beseeching, that whoever should violate his oath, might have his blood, or brains, poured out in the same manner; (*Hom. Iliad. loc. cit*) A solemn impre-

cation was sometimes added to their oaths, as Εἰ μὲν ευορκῶ, πολλὰ μοι ἀγαθὰ γενοίτο, if what I swear be true, may I enjoy much happiness; Εἰ επιορκῶ, ἐξωλῆς ἀπολοιμην, if I forswear myself, may I utterly perish; (*Demosth.—Herod. lib. 1.—Strabo, lib. 4.*) The flesh, at these sacrifices, was forbidden to be eaten. If the sacrifice was made at home, it was buried; (*Eustath. in Iliad γ.*) if at a distance, it was thrown into the sea, or otherwise disposed of. If during the time of sacrifice any ominous accident happened, the oath was deferred; (*Plut. in Vit. Pyrrhi.*)

Another manner of swearing was, by taking hold of their garments, and pointing a sword towards their throats, they invoked the heavens, earth, sun, and furies, to be witnesses. They then sacrificed a boar-pig, which they cast into the sea; and afterwards took the oath; (*Alex. ab. Alex. lib. 5. cap. 10.*) Among the Molossians, they cut an ox into small pieces, and then swore. Hence the term, Βᾶς ο Μολοσσίων; (*Suidas in Verb. Βᾶς.—Zenodotus in Verb. Βᾶς.*) Another custom was, when after taking the oath, and maledictions being pronounced against the breach of it, wedges of red hot iron were thrown into the sea; (*Plutarch in Vit. Aristid.—Schol. in Sophocl. Antig. 120.*)

Another manner was, when the swearer went into the temple of Ceres and Proserpine, and being clothed in the purple vestment of the goddess, and holding a lighted torch in his hand, took the oath by all the gods; (*Plut. in Vit. Dionis.*)

At Palice, a city of Sicily, the swearer, when he had written the oath on a tablet, threw it into the water; in which, if it swam, the person accused was deemed honest; but if it sunk, it was immediately to be cast into the flames which issued from

from the fountain of Acadinus; (*Aristot. de Mirab.*
—*Stephan. in Παλιχη.*)

To clear themselves from the imputation of crimes, various means were used; as, when a person accused crept upon his hands through the fire; or held a red hot iron in his hands, called Μυδρος; (*Sophocl. Antigon. 270.*)

THE REVERENCE PAID TO OATHS, AND THE PUNISHMENTS ATTENDING THE VIOLATION OF THEM.

Ευορκος, one who kept his oaths, signifies also ευσεβης, a pious person; (*Hesiod. — Aristoph. in Plut.*) on the contrary, a wicked person is termed επιορκον, perjured; (*Aristoph. in Nubib.*) Common swearers were called Αρδηπτοι, from the name of the place in which oaths were required of persons before they were admitted to public offices; (*Hesych. and Phavorin in Verb.*) False swearers sometimes suffered death; sometimes the same punishment due to the crime with which they charged another; sometimes a pecuniary mulct. But although they might escape human punishment, it was thought the divine vengeance would surely overtake them; (*Herod. Erato.*) It was the peculiar province of Jupiter, named Ορκιος, to punish this crime; (*Pausan.*) Perjured persons were supposed to be haunted by the furies, every fifth day in the month; (*Hesiod. Ημεραις 40. — Homer Iliad α.*) It was reported of the cavern, sacred to Palæmon at Corinth, that no perjured person could enter it, without becoming an example of divine justice. No man could forswear himself by the waters of Styx, without undergoing some remarkable punishment; (*Vid. Diod. Sic. lib. 9. — Macrob. Sat. lib. 5. cap. 19.*) They could however never avoid the
imputation

imputation of perfidy; infomuch that *Græca fides* was a proverbial expreffion applied to the inconsistent and wavering; (*Plautus in Asinari.*—*Cicero pro Flacc.*—*Euripides.*—*Polyb. lib. 6.*) The Theffalians were particularly infamous for this crime, hence by Θεσσαλων νομισμα, is meant deceit and fraud; and Θετταλων σοφισμα, meant the violation of their confederacies; (*Zenodotus.*) The Locrians were also notorious for this crime; hence the opprobrious proverbs, Λοκροι τας συνθηκας and Λοκρων συνθημα; (*Zenodotus.*) The Lacedæmonians were also stigmatized for their treachery; and called Αιμυλοι, signifying Ψευσαι κ' δολιοι, liars and deceivers; (*Lycophr. Cassand. 1124.*—*Eurip. Androm. 445.*—*Aristoph.*—*Alex. ab. Alex. lib. 5. cap. 10.*) They seem to have had great regard for honesty; (*Plutarch in Themist.*) Αττικος μαρτυς, was understood to be, an incorrupt witness; and Αττικη πισις, an honest faith; (*Patercul. Hist. lib. 1*) Hence the term *Attica Fides*; (*Horat. lib. 3. Od. 16.*—*Silius Ital. lib. 13.*) Sometimes there are instances of little regard being paid to their integrity; (*Plut. in Vit. Aristid.*)

OF DIVINATION AND ORACLES.

They who were supposed to be admitted by the gods to their counsels, were called Μαντις. There were two sorts of divination; one of which was called ατεχνος and αδιδακτος, unartificial; (*Plato. Phædr.*) as the sybils; the other sort was called τεχνικη, artificial; as soothsayers. To the first sort belong oracles, which are called χρησμοι, χρησμωνδαι, χρησμωνδηματα, μαντευματα, θεοπροπαι, θεσφατα, and the like—the interpreters of oracles, χρησμολογοι, and the like—the consulters, θεοπροποι—the places in which they were delivered, χρησηρια, μαντεια, and the

the like. In all their concerns, they consulted oracles; (*Strabo, lib. 16.—Herodot. lib. 1.*) The manner of delivering oracles varied at different times and in different places. In some places they were revealed by interpreters, as at Delphi, and these were called χρησμοι υποφητικοι: in others, the gods themselves were supposed to answer, by dreams or by lots. These were termed χρησμοι αυτοφωνοι; (*Pausan. Messenic.—Aristoph. Equ. 120.—Vesp. 161.—Hesych.*)

OF THE ORACLE OF DODONA, AND OF OTHER
ORACLES OF JUPITER.

Jupiter is supposed to have been the first cause of all divination. Hence he is called Πανομ-
φαιος; (*Homer Iliad θ. 250.*) He is called Dodo-
næus, from a temple consecrated to him by Deuca-
lion at Dodona; (*Eustath. Iliad β. 254.; and Iliad
π. p. 1074.*) a city which once belonged to
the Thesprotians, and afterwards belonged to the
Molossians; (*Eustath. Odyss. ξ. p. 534.—Strabo,
Geogr. lib. 10.*) It was built by Deucalion, and
became the resort of all those who escaped the
universal deluge, which overspread great part of
Greece. It was the first temple of Greece; but
the oracle seems to have been more ancient; (*Herod.
lib. 1.*) The fable says, that two black pigeons,
taking their flight from Thebes in Egypt, one of
them came to Lybia, where she commanded that
an oracle should be erected to Hammon; the other
to Dodona, where she sat upon an oak, and directed,
with a human voice, that there should be, in that
place, an oracle of Jupiter. Hence the term Πελειαι,
doves or prophetesses; as those who used crows,
were called κορακομαντεϊς; (*Eustath. in Odyss. ξ. p.*

544. 545. *Ed. Bas.—Schol. in Soph. Trachin.* 176: *Servius in Virg. Ecl.* 9. 83.—*Lycophr. Cass.* v. 357.) Others relate, that this oracle was founded by the Pelasgians; (*Hom. Iliad* π. 235.—*Hesiod.*—*Strabo. Geogr. lib.* 7.) They who first delivered the oracles were men, (*Strabo, Geogr. lib.* 7.—*Eustath. Odyss.* ξ. p. 544.) and called *Τροφῆτας* and *Σελλες*. The latter are so called from Sellæ, a town in Epirus, or from the river Selleis; (*Eustath. in Iliad* ο. 531.) They were also called *Ελλοι*; (*Schol. in Homer. Iliad.* π. 234.) and styled *ανιπτοποδες*. They were also styled *χαμαιευναι*, because they slept upon the ground in skins; and *ανιπτοποδες*, because, as they never went out of the temple, they had no occasion to wash their feet; (*Eurip. Erech.* 123.) These diviners, when they were consulted, mounted an oak, from the top of which they gave their answers; (*Strabo* 7. p. 227.) Thence came the fable of the prophetic oak. In later times, the oracles were pronounced by three old women; which change was made, because Jupiter admitted Dione to his embraces, and to receive divine honours in this temple; (*Strabo, ibid.*) The Bæotians alone received their answers from men; (*Strabo, Geogr. lib.* 9.) The prophets of this temple were called *Τομυροι*, the prophetesses, *Τομυραι*, from Tomurus, a mountain in Thesprotia, at the foot of which the temple stood. The term was afterwards applied to any prophet; (*Hesych. in Verb.*—*Lycophr. Cass.* 223.) Some have supposed that all oracles were here delivered by women; and that the Selli, were inhabitants of the neighbouring country, and published the oracles received from the prophetesses to other men. Hence they are called *Τροφῆτας*, instead of *Προφῆτας*.

Near the temple was a sacred grove, full of oaks, in which the Fauni, Dryades and Satyri, were accustomed to dwell. The acorns of this wood were highly esteemed, before the use of corn; (*Virg. Georg. 1. 7.; and Georg. 1. 149.*) From these oaks proceeded a human voice, and the spirit of prophecy; hence they were called Προσηγοροί, and Μαντικαὶ δρυες, speaking and prophesying oaks. Argo, the Argonautic ship, was built with the trees of this wood, and was endued with the same spirit of prophecy. Hence it is called λαληθρον κισσαν, a chattering magpie; (*Lycophr. Cass. 1319.*) The prophets, when they gave answers, were placed in one of these trees, and thus the oak was thought to utter the oracle. Some have said, that the oracles were delivered from the branches of the tree, because the prophetic pigeon sat upon it; (*Herodot. in loc.—Schol. in Soph. Trachin. 174.*) Others have said, that oracles were pronounced from the hollow stock; (*Hesiod. Eoa.*) Some affirm, that brazen kettles were used in delivering oracles from this place; and that they were so artificially placed about the temple, that by striking one, the sound was communicated to the rest; (*Dem. in Suidas.*) Others say, that there were two pillars, on one of which was a kettle, and on the other a boy holding a whip in his hand, with lashes of brass, which, carried by the wind, struck against the kettle, and caused a continued sound. Hence the term, Δωδωναιον χαλκειον ἐπὶ τῶν μικρολογεντων, as applied to talkative persons. Hence also, Κερκυραίων μασιξ; which was taken from this whip, which, as well as the kettle and boy, were dedicated to the Corcyreans; (*Epit. Strab. lib. 7.*) This oracle is said to have ceased about the time of Augustus Cæsar; (*Strab. lib. 7.*) —There was an oracle of Olympian Jupiter at Elis;

(*Strab.*

(*Strab. lib. 8.*) The temple long preserved its ancient magnificence, although the oracle soon ceased.—There was an altar at Pifa, dedicated to Jupiter, where answers were given by the posterity of Janus; (*Pindar Olymp. Od. 6.*)—In Crete, there was an ancient oracle of Jupiter, from which Minos is said to have received the laws, which were enacted by him; (*Strabo.—Homer.*) This oracle was delivered in a cave underground; (*Diogen. Laert.*)—There was in the same island a temple, dedicated to Jupiter; (*Plato de Leg. lib. 1.*) It stood upon Mount Ida; and was sometimes called ἀρχεσιον, from ἀρχεσθαι, to defend, because the sons of Titan, when vanquished by Saturn, fled hither, and escaped his fury; (*Etymolog. Auct.*)

OF THE ORACLES OF APOLLO.

Apollo was reputed to have the greatest skill in predicting; and therefore presided over all prophets and diviners, in subordination to and participation with Jupiter; (*Æschyl. Sacerdot.—Æschyl. Eumen.*) Some say, that Apollo received the art of divination from Pan; (*Apoll. Rhod. Argon. lib. 3.*) others from Themis; (*Orph. Hymn. in Them. 6.*) others, from Glaucus; (*Athenæ. lib. 7.*) From his knowledge of future events, he is called Κερδωος, gainful; (*Lycophr. Cass. 208.*) The oracles of Apollo were the most numerous, and of the greatest repute.

Amongst them, the Delphian claimed the first place, for its antiquity, its truth, and the perspicuity of its answers, the magnificence of its structures, the variety and value of its ἀναθηματα, presents, and for the multitudes which resorted thither. The place where the oracles were delivered was called Pythium;
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the priestess, Pythia; the sports in honour of Apollo, Pythian; and Apollo himself, Pythius — from Python, a serpent; or *απο τῆς πυθειν*, to putrify; because the carcase of Pytho putrified there; (*Hom. Hymn. in Apoll. v. 372.*) or *απο τῆς πυθεσθαι*, to consult; (*Strabo, Geogr. lib. 9.*) or from Pythis, the son of Delphis, the son of Apollo. The city of Delphi was supposed to be in the centre of the world; (*Strabo. Geogr. lib. 9.*) The poets say, that Jupiter, to know the centre of the earth, sent forth two eagles, or crows, (*Pindar*) or swans, one from the east, the other from the west, and that they met here. It was certainly in the middle of Greece; (*Strabo.*) and hence called *Ομφαλος*, a navel; and hence this oracle is called *Μισομφαλον μαντειον*; (*Sophocl.*) In allusion to this name, there was in the temple the figure of a navel, made out of white stone, with a riband hanging from it, upon which were placed two eagles; (*Strabo and Pausan.*) Others say that this name is derived from the answers delivered there, called *Ομφαι*; (*Laëtant.—Varro.*) The origin of this oracle is variously related. Some say, it first belonged to the Earth, by whom Daphne was constituted priestess; (*Diod. Sicul. lib. 16. cap. 16.—Pausan. Phoc.*) Others, that it was sacred to Earth and Neptune; and that Earth gave answers, but that Neptune had an interpreter, named Pyrco; and that afterwards Neptune gave up his share to Earth; (*Diod. Sicul.*) This goddess was succeeded by Themis; (*Ovid. Met.*) Some say, that Themis possessed this oracle at the beginning; hence the same name given to Themis and the Earth, *πολλων ονοματων μορφη μια*; (*Æschyl. Prometheus. 208.*) Hence Themis is called, *θεων πρεσβυτατη*,
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the oldest of the gods; (*Arist. Orat. de Concord. ad Rhod.*) It is again said, that it was first possessed by the Earth, then by Themis, who resigned it to her sister Phœbe, by whom it was given to Apollo; (*Æschyl. Eumenid. initio.*) Others say, that Apollo having seized this oracle by force, Earth endeavoured to precipitate him into the infernal regions; (*Pindar.—Schol. in Æschyl.*) Others, that Apollo having expelled Themis, was himself expelled by the Earth, but by the assistance of Jupiter, recovered the oracle; (*Eurip. Iphig. 1259.*) When it was possessed by the Earth, she returned answers by dreams; (*Eurip. Iphig.*) and when Apollo was deprived of the oracle, he prayed Jupiter to expel the Earth; (*Eurip. Iphig. 1271.*) Others say, that it belonged to Saturn; (*Cælius. Rhodig. Lect. Antiq. lib. 16.—Lycophr. Cassand. 202.*) Apollo, when he obtained it, did not long enjoy it alone. In the war against the sons of Triton, Bacchus, being much wounded, was afterwards restored to his brother Apollo, who admitted him into his temple, and ordered divine honours to be paid him there; (*Lycophr. Cass. 209.*) Hence, Delphi, was called Ἀδελφοί, brethren.

It is said, that this oracle was discovered by goats; (*Diod. Sic. Bibli. Hist. lib. 16.*) On Parnassus, where goats usually fed, there was a deep cavern, with a small mouth, which when they approached, they were seized with agony and frenzy: the goat-herd observing this, went to view the cavern, and was himself seized with similar attacks of frenzy, in which he uttered strange and foreboding expressions. Hence the curiosity of multitudes was excited, and as many as approached the cavern, were struck in the same manner. It was then forbidden any one to approach

approach it; and a tripod was placed at its mouth, upon which a virgin was ordered to sit, and there deliver the answers of the god. Some say, the tripod was filled with dust, through which the afflatus passed into the virgin's belly, and thence proceeded through the mouth. It was a large pot, filled with *ψηφοι*, pebbles, by the motion of which the prophetess formed her opinions; (*Schol. in Aristoph. Lysistr.*) Others say, it was a large vessel, with three feet, into which the prophetess plunged, when she expected to be inspired. Others say, it was not a vessel, but a seat, on which the prophetess sat; (*Cælius. Lect. Ant. lib. 8. cap. 15.*) The tripod or its cover, was called *ολμος*, a mortar or round stone; (*Hesych. in Verb. — Schol. ad. Aristoph. Plut. 9.*) Hence Apollo is called *Ενολμος*, and the prophetess, *Ενολμης*; (*Sophocles.*) Hence also the proverb *Εν ολμω ευνασω*, applied to those who spoke prophetically. Others derive it from a diviner, named Holmus. Others, from the custom of sleeping in the *ολμος*, when they wished to be inspired; (*Arist. in Zenod.*) The tripod was sacred to Apollo, in allusion to the number three, or to the three celestial circles, two of which the sun touches, and in his annual circuit passes over the third; (*Phurnutus, de Natur. Deor.*) The three legs of the tripod are said to signify the knowledge of the god, as distinguished by the past, present, and future; (*Schol. in Aristoph. Plut.*) The first tripod was placed there by the neighbouring inhabitants; the next by Pelops, at his marriage with Hippodamia, daughter of Ænomaus, king of the Eleans; it was wrought by Vulcan, and made of brass. Another was of gold, presented by the fishermen of Miletus; (*Schol. in Aristoph. initio Plut.*) The Latins call the tripod

cortina, because, they say, it was made of the skin of Python. Others say, it signified the tent, within which the sacred tripod was kept. The woman who delivered the oracles was called Pythia, Pythonissa, and Phæbas. Phæmonoe was the most remarkable of them, as well from being the first, as from her delivering the oracles in verse; (*Pausan. Phocic.*) Some say, that prophets delivered this oracle; (*Ælian. de Animal. lib. 10. cap. 26. — Herodot. lib. 8. cap. 37.*) Apollo is said to have chosen the men of Crete to publish his oracles; (*Homer. Hymn. in Apoll. 393.*) which may allude to the *υποφηται*, before mentioned. These women were at first virgins; till one of them was deflowered by Echechrates, a Thessalian; afterwards, they chose women of above fifty years of age, who wore the habit of virgins; (*Diod. Sicul. lib. 16.*) They were to observe the strictest rules of temperance and chastity; being forbidden the use of all costly apparel; nor were they allowed to anoint themselves, or to wear purple garments; (*Plutarch. lib. de Oracul.*) Before the Pythia ascended the tripod, she washed her hair and her body in the fountain of Castalis, at the foot of Parnassus. When she first sat down upon the tripod, she shook the laurel tree that grew near it, and sometimes eat the leaves. Both herself and the tripod were crowned with garlands of laurel; (*Schol. in Aristoph. Plut.*) The laurel was hence called *μαρτινον φυτον*, the prophetic plant. She then received the divine afflatus into her belly; hence she is called *εγλασπιμυθος* or *σερνομαντις*. She then swelled, and foamed at the mouth, tore her hair, mangled her flesh, and appeared like one frantic; (*Plutarch. de Defect. Oracul.*) Some say, that a

dragon sometimes appeared under the tripod, which returned answers; and that the Pythia was once killed by it; (*Euseb.*) This oracle was consulted only during one month of the year, which was called βυσίος, (*Plutarch. Quæst. Græc. 9.*) or φυσίος, from φυσιν, to spring up; or πυσίος, from δια την πυσιν, because in that month, they were allowed to inquire of the oracle. The seventh day of the month, they called Apollo's birth-day, by the name of πολυφθοος, because he gave many answers on that day; (*Plutarch.*) Afterwards, oracles were consulted only once every month. Large presents were always brought by those who consulted the oracle. Hence Apollo was called Αφντωρ. They were required also to propose their questions in as few words as possible; (*Philostr. lib. 6. cap. 5.*) Sacrifices were offered to Apollo, in which the prophets refused to answer, unless the omens were propitious. Five priests, named οσιοι, holy, officiated at these sacrifices; (*Plut. Græc. Quæst. 9.*) and assisted the prophets. One, who presided over these, was called οσιωτηρ, purifier. Another priest, who assisted the prophets in managing the oracle, was called, as well as Apollo, Αφντωρ. The answer was always returned in Greek; (*Cicero de Divinat. lib. 2.*) and at first, for the most part, in hexameter verse. The ancient Greeks delivered their laws in verse; hence νομος, a law, sometimes signifies a verse; (*Aristot.*) The verses of the Pythia were, generally, rude and unpolished; (*Plutarch. de Pyth. Orac.*) as she herself was selected from amongst the lowest class; (*Eurip. in Ion. 92.*) of little education or capacity; (*Plut. de Pyth. Orac.*) The custom of replying in verse was afterwards disused; (*Plut. de Pyth. Orac.*) The Del-

phian oracles were sometimes perspicuous; inasmuch that if an obscure answer had been received at Dodona, reference was made to Apollo, to explain it. They were however generally so obscure and unintelligible, that Apollo was called *Λοξίας*, because his answers were ambiguous; and it was deemed a profanation of religion to communicate them to the ignorant in plain terms; (*Clem. Alex. 5.*)

The veracity of this oracle was so famous, that *τα ἐκ τριπόδος*, the answers given from the tripod, were proverbially used for infallible truths. In later times its reputation was much lessened. At what time this oracle ceased, is uncertain. In the time of Augustus Cæsar it had lost its reputation; (*Cicero.—Strabo. lib. 9.—Juvenal. Sat. 6. 554.—Minut. Fel. Oct. p. 242.—Lucan, lib. 5.*) Its character was however frequently attempted to be renewed; (*Lucian Alex. Pseudom.—Theodore.*) as it was consulted by Julian the apostate. When Apollo forsook Delphi, it is said that he betook himself to the Hyperborean Scythians; (*Claudian.—Suidas in Verb. Ἀέας.*—*Diodor. Sicul.*)

There was an oracle of Apollo at Cirrha, a sea-port belonging to Delphi, and from it about sixty stadia; (*Statius Theb. lib. 7. 411.*) At this place, only prosperous oracles were pronounced. Here there was a cavern, as at Delphi; (*Statius Theb. lib. 3. 474.*) Some speak of it as the same as the oracle at Delphi; (*Senec. Hercul. Œt. 92.*) and that it was attended by the same prophetess: (*Senec. Œdip. 269.*)

There was an oracle of Apollo at Delos, an island of the Cyclades, in the Ægean sea. It was famous for having been the birth-place of Apollo and Diana; and was hence considered sacred. In this place an
image

image of Apollo was erected, in the shape of a dragon; and here he gave answers, some say, more certain and clear than at Delphi; (*Alex. ab Alex.*) Apollo only resided here in the summer; in the winter he retired to Patara, in Lycia; (*Servius in Virg. Æneid.* 4. 143.) One of its altars was esteemed among the seven wonders of the world. It was erected by Apollo when four years of age, and composed of the horns of goats, killed by Diana, upon Mount Cynthus; which were compacted together without any visible cement; (*Epist. Cyd. ad Ac.—Plutarch. de Solert. Anim.—Callimach. Hymn. in Apoll. v. 58.—Politian. Miscell. cap. 52.*) It was unlawful to profane this altar with blood. No dogs were permitted to enter into this island; (*Thucyd. lib. 4.*) All pregnant women, and persons sick of any dangerous disease, were ordered to depart to the isle of Rhena. And when the Athenians were commanded to purify the island, they dug the dead bodies out of their graves, and conveyed them to one of the adjacent islands to be buried. They made an annual procession in this place, Theseus, when sent into Crete, to be devoured by the Minotaur, made a vow to Apollo, that if he would grant them a safe return, they would make a solemn voyage to his temple at Delos every year. This was called *Δωρίας*; those employed in it, *Θεωροί*, and *Δηλιασται*, from the name of the island; their chief was called, *Αρχιθεωρός*; and the ship in which they went, *Θεωρίς* or *Δηλιας*; being the same ship in which Theseus and his companions sailed to Crete; (*Plutarch.—Callim. Hymn. in Del.*) The commencement of the voyage was computed from the time that the priest crowned the stern with garlands;

(*Plato in Phædon.*) From which time they began to purify the city. It was unlawful to execute a malefactor till its return; for which reason Socrates was reprieved for thirty days after his condemnation; (*Plato in Phæd.—Xenophon. Memorab. lib. 4.*) The *Θεωροί* wore garlands of laurel upon their heads, and were attended by two of the family of the *Κηρυκες*, who were appointed to be *Πάραστοι* at Delos for that year. Men preceded them with axes in their hands, as if they designed to clear the ways of robbers; (*Æschyl. Eumen. initio.*) When they went thither, they were said *αναβαίνειν*, to ascend; when they returned, *καταβαίνειν*, to descend. Having arrived, they offered sacrifice, and celebrated a festival; they then sailed homeward. At their return, the people ran to meet them, opened their doors, and paid their homage to them; (*Eurip. Hippolyt.*)

There was another oracle, called Apollo Didymæus; so named from the double light which he imparted to men; one light from his own body, the other, by reflection from the moon. It was also called Didyma, and belonged to the Milesians; hence Apollo is called Milesius. It was also called the oracle of the Branchidæ; and Apollo was hence called Branchides, from Branchus, who was the reputed son of Macareus, but begotten by Apollo; (*Varro.*) Some derive the name from Branchus, a youth of Thessaly, beloved by Apollo, who received him into his own temple, and commanded that divine honours should be paid to him after death. It is again said to have been sacred to Jupiter and Apollo; (*Stephanus in Verb. Διδυμα.*) It was an ancient oracle, much frequented by the Ionians and Æolians; (*Herodotus.*) and was accounted the best of

of the oracles, that at Delphi excepted. This temple was burned in the Persian war, being delivered up by the Branchidæ or priests; (*Strabo, lib. 14.—Suidas in Verb. Βραγχιδαι.*) When peace was restored, it was rebuilt by the Milesians with great magnificence; (*Strabo, lib. 14.*)

There was another oracle of Apollo at Abæ, a city of Phocis; (*Herodot. lib. 1. cap. 46.*) more ancient than that at Delphi; (*Stephan. in Verb. Αἶαι.—Hesych.—Sophocl. Œdip. Tyr. v. 908.*) The temple of this oracle was burnt by Xerxes; (*Pausan. Phocic.*)

There was another oracle sacred to Apollo at Claros, in Ionia. It was first instituted by Manto, the daughter of Tiresias, who fled thither in the second Theban war. The person, chosen to return answers, was of Miletus, (*Cælius. lib. 27. cap. 5.*) He returned the oracles in verses, adapted to the wish of the inquirers, by virtue of a well, feigned to have sprung from the tears of Manto, when bewailing the desolation of her country. When any one came to consult him, he descended the well; and by the practice of this unwholesome ceremony, he shortened his life; (*Plin. Nat. Hist. lib. 2. cap. 103.*) By this oracle, the death of Germanicus was foretold; (*Tacitus Annal. lib. 2. cap. 54.*)

There was an oracle of Apollo at Larissa, a fort of the Argives. It was called Δειραδιωτης, from Diras, a region belonging to Argos. The answers were delivered by a woman, who was forbidden any intercourse with men. She sacrificed a lamb, one night in every month; and having tasted the blood of the victim, was instantly seized with a divine frenzy; (*Pausan. Corinth.*)—There was an oracle of Apollo at Eutresis, a village in Bœotia; (*Stephan. in Verb. Ευτρεις.*)—

Apollo delivered oracles at Orope, a city of Eubæa; hence he was called Oropæus; (*Stephan.*) — At Orobæ in Eubæa, there was an oracle of Apollo, called αψευδισατον μαντειον, a most infallible oracle; (*Strabo, lib. 10.*) — There was an oracle at Corypæ in Thesfaly; (*Nicander Theriac.*) — Another at Hybla, which the Carians consulted; (*Athenæ. lib. 15. cap. 4.*) — There was an oracle at Ichnæ in Macedonia; (*Hesych. in Verb. Ιχναίων.*) — At Tegyræ, a city of Bœotia, was an oracle of Apollo, frequented only till the Persian war; (*Plut. Pelop.*) — The oracles given by Apollo at Ptous, a mountain in Bœotia, where he had a temple, were famous. It ceased, when Thebes was demolished by Alexander; (*Pausan. Bæot.*) — Apollo was called Δαφνæιος, from Daphne, his mistress, or the laurel, into which she was transformed, and had an oracle near the Castalian fountain, the waters of which also were endued with prophetic virtue; (*Clem. Proterpt.*) He was also called Ismenius, from Ismenus, a river and mountain in Bœotia, in which he had a temple. He was also called Spodius, from Σποδος, ashes; from a stone in Bœotia, called Σωφρονιστη, upon which he had an altar, erected out of the ashes of victims offered to him; (*Pausan. Bæot. — Suidas. — Diodor. Sicul. 16. 26.*)

OF OTHER GRECIAN ORACLES.

Trophonius and Agamedes, sons of Erefinus, having built the temple of Apollo at Delphi; (*Suidas in Verb. Τροφωνιος.*) requested to be rewarded by him with the best thing that could happen to man. He granted their request, and that it should be effected on the third day afterwards; and in the morning of that day they were found dead; (*Cicero*

Tusc.

Tusc. Quæst. lib. 1.) There are other accounts of their death; (*Schol. in Aristoph. in Nub.*) one of which is, that Trophonius built himself a mansion under the ground, at Lebadea, a city of Bœotia, into which, when he entered, he pretended to be inspired with a knowledge of future events, and afterwards perished in this hole; (*Phavorin.*) He was worshipped by the name of Jupiter Trophonius; (*Strabo, lib. 9.—Pausan. Bæotic.*) The place of this oracle was under the surface of the earth, and therefore called *καταβασιον*; and the persons who consulted it, *καταβαινοντες*. There are various fables concerning it; (*Pausan. Bæot.—Plutarch.*)

Divine honours were paid to Amphiaraus, the son of Oicleus, who married Eriphyle, the sister of Adrastus, king of Argos. He was a skilful soothsayer; and to avoid destruction in the Theban war, he hid himself, but was discovered by his wife, whom Polynices had corrupted with the present of a golden chain. He was then compelled, by Adrastus, to accompany the army to Thebes, where he was swallowed up by the earth, together with his chariot and horses, as he had foretold; (*Ovid.*) The place where this happened, betwixt Thebes and Chalcis, is called *Αρμα*, a chariot; (*Pausan. Attic.*) The Oropians at first, and afterwards all Greece, paid him divine honours. A stately temple, with a statue of white marble, was erected to him in the place where he was swallowed up. It was about twelve stadia from Oropus. There was also a remarkable altar dedicated to him in the same place. The answers were delivered in dreams. They who came to consult this oracle, were first to be purified by offering sacrifice to Amphiaraus, and the other gods, whose names were inscribed on the altar. They
were

were to fast twenty-four hours, and to abstain from wine three days; (*Phylastr. Vit. Apollon. Tyan. lib. 2.*) They then offered a ram to him; and falling asleep upon a victim's skin, they expected a revelation by dream. All persons were admitted to this oracle, except the Thebans; (*Herodot. lib. 8. cap. 134.*) It was held in great esteem; (*Herodot. lib. 1. cap. 46. — Val. Max. lib. 8. cap. 15.*) There was a fountain near the temple, out of which he ascended into heaven; which was deemed so sacred as to be a capital crime to employ the waters of it to any common use, or to offer sacrifice before it. They who had recovered of disease, through the advice of the oracle, were to cast a silver or gold coin into it; (*Pausan. Attic.*)—At Pharæ, in Achaia, divine honours were paid to Mercurias *Ἀγοραῖος*, from *Ἀγορά*, the market-place, where a statue of stone was erected to him, which had a beard. A low stone altar was placed before it, upon which stood brazen basins, soldered with lead. They who consulted it, first offered frankincense upon the altar, and lighted the lamps, pouring oil into them. They then offered upon the right side of the altar a piece of the money of their own country, which was called *χαλκός*; and proposing their questions, they placed their ear close to the statue; and then departed, stopping their ears with their hands, till they had passed through the market-place. They then received the first voice that presented itself, as a divine oracle; (*Pausan. Achaic.*)—There was an oracle of Hercules at Bura, in Achaia; from which he was called Barachius; (*Pausan. Achaic.*) The statue of Hercules was placed in a cave; and predictions were made by throwing dice.

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They who consulted it, first prayed to the god; and then threw four dice upon the table. Upon the dice were peculiar marks, which were interpreted in a book, kept for the purpose. As soon as they had cast the four dice, which were promiscuously taken from a heap of them, they went to the book, and read their destiny.—There was a temple dedicated to Ceres at Patræ, a city on the sea coast of Achaia, not far from the grove of Apollo; in which were three statues; two to Ceres and Proserpina, in an erect posture; and one to the Earth, sitting upon a throne. Before the temple was a fountain, in which oracles were delivered, which concerned only the events of diseases. They who went to consult it, let down a looking-glass by a small cord into the fountain, that the bottom of it might touch the surface of the water. They then offered incense and prayers to the goddess; and looking upon the glass, from the figures represented in it, they made conjectures concerning the patient; (*Pausan. Achaic.*)—At Træzan, a city of Peloponnesus, there was an altar dedicated to the Muses, by Ardalus, son of Vulcan, who first invented the flute. Hence the Muses were called Ardalides. They who consulted it, were obliged to abstain a certain time from wine. They then reclined near the altar, and fell asleep; when, by the secret inspiration of the Muses, proper remedies for their disorders were revealed to them; (*Pausan. Achaic.*)—There was a temple of Æsculapius, at Epidaurus, a city of Peloponnesus, celebrated for the cure of diseases; the remedies of which were revealed in dreams; (*Pausan. Achaic.—Plin. Nat. Hist. lib. 15.—Ovid Met. lib. 15.*)—There was a temple,

temple, sacred to Bacchus, at Amphiclea; consulted for the cure of diseases, which was revealed in dreams; and for foretelling future events, which were interpreted by priests; (*Pausan. Phocic.*)—Juno had an oracle in the territories of Corinth, between Lechæum and Pagæ; (*Strabo, Geog.*)—There was, in Laconia, a pool sacred to Juno; and predictions were made by casting cakes made of bread-corn into it. If they sunk, the answer was favourable.—The head of Orpheus at Lesbos gave answers. This oracle was consulted by Cyrus; (*Cælius. Antiq. lib. 15. cap. 9.*) Persons initiated into the mysteries of Orpheus, were called Ορφεοτελεσται, who assured those admitted into their society, of certain happiness after death. An oath of secrecy was required at their admission.—There was an oracle of the Earth in the country of Elis; (*Pausan. Elia. α.*)—There was an oracle of Pan, consulted by the people of Pifa; (*Statius Thebaid. 3. v. 476.*)—There was an oracle at Mycenæ; (*Seneca, Thyest. 677.*)—There was an oracle of the night; (*Pausan. Attic.*)—There was an oracle and temple of Ino, in Laconia, which delivered answers by dreams; (*Pausan. Laconic.*)—There was an oracle at Thalamia, a city in Laconia, sacred to Pasiphae; (*Plut. Agid.*) and some say, to Cassandra; and others, to Daphne.—On the top of Cithæron, a mountain in Bœotia, there was a cave, called Sphragidium, where people were inspired by the nymphs, called Sphragitides; and hence named Νυμφοληπτοι, inspired by the nymphs; (*Pausan. Bæotic.*)—There was an oracle sacred to Ulysses, among the Eurytanes, a people of Ætolia; (*Aristot. Polit.—Lycophr. 799.*)—There were other oracles, sacred to Tiresias, to Ægeus, and to many others.

OF THEOMANCY.

Θεομαντεία, was a species of divination different from all others; the word is derived from Θεός and Μαντεία; (*Vid. Schol. in Soph. Œdip. Tyr.*) The Θεομαντεῖς were allowed to offer sacrifices, and perform other prophetic rites, at any time, and in any place. It had many customs in common with other oracles. They who pretended to divine inspiration were seized, like the Pythia, and the Sibyls, (*Virg. Æn. 6. 47.*) with frenzy. Hence Μαντις is said to be derived ἀπο τὸ μαινεσθαι, from being mad. It resembled the Pythia in many instances; in crowning the head with laurel; which is hence called μαντικὸν φυτόν, the prophetic plant; (*Claudian.—Eurip. Androm.*) and in carrying a staff of laurel in the hand, (*Æschyl. Agamem. 1273.*) called from hence ἐθυστηρίον; (*Hesychius*) and in chewing the leaves of it in the mouth; (*Lycophr. Cass. 6.—Tibullus.*)

It was usual for diviners to feed upon parts of the prophetic beasts, as upon the hearts of crows and vultures, supposing that they were partakers of the souls of those animals, and received the influence of the god, who accompanied the souls; (*Porph. de Abst. Anim. lib. 2.*) All diviners were maintained at Athens at the public charge, and were allowed their diet in the Πρυτανεῖον, common hall; (*Schol. in Aristoph.*)

There were three sorts of Θεομαντεῖς. One was possessed with prophesying demons, which dictated the answers, and spoke out of the breast or belly of the possessed persons, while they themselves remained utterly speechless. These were called Δαιμονοληπτοί, possessed

possessed with demons. On account of the spirit lodging and speaking within their bodies, they are also called Εγγαστριμυθοι, (which the demons were also named) Εγγαστριμαντεις, Στερνομαντεις, Εγγασριται, also Ευρυκλεις, and Ευρυκλειται, from Eurycles, who first practised this art at Athens; (*Schol. in Aristoph. Vespris.*) They were also called Πυθωνες and Πυθωνικοι, from Πυθων, a prophesying demon; (*Hesychius.—Suidas.*) derived, most probably, from Apollo Pythius, the presider over all sorts of divination.—The second sort of Θεομαντεις was called Ενθεσιασαι, Ενθεασικοι, and Θεοπνουσαι, such as pretended to enthusiasm. They were inspired by the deity, and instructed by him in the knowledge of future events. Of this kind, were Orpheus, Amphion, Musæus, and several of the Sibyls.—The third sort was the Εκστατικοι, they who were cast into ecstasies, in which they were deprived of sense and motion, for some time; when they recovered themselves, they related strange accounts of what they had seen and heard; (*Plato Polit. lib. 10.—Plutarch.*) It was commonly believed, that the souls of dying men could foresee future events; (*Hom. Iliad χ. 355.—Virg. Æneid. 10. 739.—Cicero de Divin. lib. 2.*)

OF DIVINATION BY DREAMS.

There were three sorts of dreams by which predictions were made. The first was Χρηματισμος, when the gods, or spirits, conversed with men in their sleep; (*Homer Iliad β.—Pausan. Bæotic.*) The second was Οραμα, in which, whatever was to happen, was to be represented in its own shape. It was also called Θεωρηματικος; (*Valer. Max. lib. 1. cap.*

7.—*Herodot. lib. 1. cap. 34.*) The third was called *Ονειρος*, in which future events were revealed by types and figures. Hence it was called *Αλληγορικός*, an allegory, a figure, by which one thing is expressed, and another signified; (*Heracl. de Alleg. Homer.*) They who interpreted this species of dreams were called, *Ονειροκριται*; *Ονειρατων υποκριται*, from judging of dreams—*Ονειροσκοποι*, examiners of dreams—*Ονειροπολοι*, understanders of dreams.

Jupiter was the author of dreams; (*Homer Iliad* α.) The Earth was supposed to be the cause of dreams; (*Euripid. Hecub.*—*Eustath. in Hom. Odyss.* τ.) They were sometimes ascribed to the infernal manes; (*Virg. Æn.* 6.—*Sophocl. Electr.* 480.) Sometimes they were ascribed to Hecate, and to the Moon, goddesses of the night.—The god of sleep was the chief cause, whose habitation was among the Cimmerii, in a dark den in the way to hell; (*Ovid. Met. lib.* 11. *Fab.* 10.) Another place is assigned to false dreams; (*Virg. Æne.* 6. 283.) He had three attendants: Morpheus, who counterfeited the forms of men—Phobetor or Icelos, who imitated the likeness of brutes — and Phantasus, who imitated the likeness of inanimate creatures; (*Ovid. Met. lib.* 11.) He is supposed to rove through the air, and to disperse his dreams among men; (*Æneid.* 5. 838.)—To another deity, called Brizo, from *Βριζειν*, to sleep, the care of dreams was committed. She was worshipped in the island of Delos; and boats, laden with goods, of all kinds, except fish, were offered to her; (*Cælius Antiq. Lect. lib.* 27. *cap.* 10.) She is also called *Βριζομαντις*; (*Hesychius.*—*Athenæ.* lib. 8.) Her votaries used to pray to her for the public security, and for
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the protection of their ships.—It was believed that hawks or vultures, *ιερᾶνες*, when dead, prophesied and sent dreams; (*Ælian. de Anim. lib. 11. cap. 39.*)—Dreams were supposed to pass through gates of horn; (*Homer Odyss. τ. 562.*—*Virg. Æneid. 6. 893.*) It was hence usual to represent any dream in a white garment, wrapt over a black one, with a horn in the hand; (*Philost.*)—True dreams were expected at the time of *Νυκτος ἀμολγος*; (*Hom. Odyss. 4.*) from *α* and *μολεω*, to walk, or *μογεω*, to labour; or from *αμελγω*, to milk, signifying the early part of the morning; (*Homer Iliad χ. 26.*) At that time they were most regarded; (*Horat. lib. 1. Sat. 10. 31.* — *Ovid.* — *Theocrit.*) They who desired a prophetic dream, were careful of their diet, to eat nothing difficult of digestion, as, in particular, raw fruit and beans. Some fasted one day before, and abstained from wine for three. The eating of fish was supposed to obstruct true dreams; (*Athenæ. lib. 8.*) and the head of the polypus was particularly prejudicial to them; (*Plutarch. de audiend. Poet.*) Dreams were thought to be clearer, if the persons wore a white garment; (*Suidas.*) and before they went to bed, it was usual to sacrifice to Mercury, whose image was generally carved upon the feet of the bed, (as *υπνῆ δοτῆρ*, the giver of sleep,) which were hence, it is said, called *ερμῖνες*, (*Homer Odyss. θ. 278.*—*Homer Odyss. ψ. 198.*)—Mercury presided over sleep; (*Homer. in Hymn. 14.*) If dreams were obscure, an interpreter was consulted. The first who held this office was Amphiçtyon, son of Deucalion; (*Plin. Nat. Hist. lib. 7. cap. 5.*) others say, Amphiaraus; (*Pausan.*) others, the inhabitants of Telmissus; (*Clem. Alex. Strom. 1.*) In later times,

times, dreams were more disregarded; (*Propert. lib. 2. El. 4.*) When any dreams were obscure or frightful, they consulted the gods, offering incense to them, and intreating their favour; sometimes to Hercules; sometimes to Jupiter; (*Plautus.*) but more particularly to Vesta; (*Propert. lib. 1. Eleg. 29.*) sometimes to Apollo, under the title of Εξακесτης, αποτροπαιος, or Averruncus, or προσατηριος, as the protector of houses; on which account images were erected to him in the porches; (*Sophocl. Electr. 635.*) They sometimes related their dreams to the sun; (*Sophocl. Electr. 427.*) sometimes to the heavens; (*Euripid. Iphigen. Taur. 43.*) which they called αποπεμπεσθαι, αποδιοπομπιεσθαι, &c. Before they approached the divine altars, they purified themselves from the pollutions of the night; (*Æschyl. Pers.*) taking water out of the river in their hands; (*Virg. Æn. lib. 8. 67.*) or by washing their bodies; (*Statius. Theb. lib. 8.*) or by dipping their heads five times in water; (*Præf. Sat. 2. 16.*—*Hom. Il. 1. 63.*—*Pausan. Attic. 34.*—*Pausan. Eliac. 23.*—*Æschyl. Prometh. 484.*)

OF DIVINATION BY SACRIFICES.

Divination by sacrifices, was called Ιερομαντεια or Ιεροσκοπια. They first formed conjectures from the external parts and motions of the victim; afterwards, from his entrails, from the flame which consumed it, from the cakes and flour, from the wine and water, and other things. The practice of observing the killing and cutting up of the victim, was called θυτική. It was an unlucky omen when the beast was dragged by force to the altar, or when it attempted to escape, or when it kicked, or bellowed, or did not bleed freely, was long in dying, or when

it expired in agonies, or if it died suddenly, before the knife touched it; (*Plut. Pyrr.*) It was deemed a fortunate omen, if the beast submitted patiently, and bled freely, and died calmly; (*Senec. in Herc. Furent.*) Hence it was usual to pour water into the ear of the victim. Predictions were made from its tail; and the knife was hence drawn from its head to its tail; especially when it curled in the flame, it portended evil; when it hung downwards or extended its length, it foretold an overthrow; but when erect, it foretold victory; (*Eurip. Schol. Phœniss.*) The victim being opened, observation was made upon the entrails, which were termed *εμπυρα*, from the fire in which they were burned. The omens were called *τα εμπυρασηματα*, (*Plato*) and the divination, *η δι εμπυρωνμαντεια*. The Delphian Sibyl, whose dead body being reduced to earth, was supposed to have imparted to the herbs, and through them to the beasts, a power of divining. The other parts of her which mixed with the air, are said to have occasioned the divination by ominous words; (*Clem. Alex. Strom. i. p. 304.*) If the entrails were found, and properly proportioned, it was a good omen; if decayed or irregular, it was an evil omen; (*Senec. Œdip. v. 367.*) If they palpitated, it was ill ominous; (*Senec. Œdip. v. 353.*) If the liver was corrupted, they ceased to examine further, supposing the whole body to be affected. These signs were called *ακελευθα*; (*Hesychius in V.*) The examination of the liver was called *Ηπατοσκοπια*. If the liver had its proper colour, if it was found, of a large head, or if it had two heads, or if there were two livers, or if its lap-pets were inclined inwards, it was a prosperous omen. But dangers and misfortunes were foreboded,

if there was *δυσας*, dryness — or *δεσμος*, a knot between the parts — or if it was *αλεος*, without a lappet; (*Arrian. Exped. Alex. lib. 7.*) If there were any blisters or ulcers, if it was hard and thin, or discoloured, had any humour upon it, or if in boiling it became soft or was displaced, ill omens were foreboded. The concave part of the liver was called *εσιας*, belonging to the family, because the signs upon this particular part were applied to themselves. The gibbous side was called *αντισατις* or *επιβολις*, because the tokens in it concerned their enemies. If either of these parts was shrivelled or corrupted, or irregular, it foretold misfortune; if large and sound, it was a prosperous omen; (*Senec. Œdip. v. 360. — Lucan. Pharsal.*) The seat of the liver was called *δεξις* and *δοχη*. The place between the parts in the middle was called *πυλαια*; *ευρυχωρια*; (*Demosth. Interp. in Orat. de Cor.*) *οδοι*; *εκτροπαι*; (*Hesychius,*) and *πυλαι*, (*Euripid.*) If this part was compressed or closed, it was ill ominous; (*Dio Caracall.*) If there was no heart to be found in the victim, or if it palpitated, or was wrinkled or lean, it was an ill omen. If there were two galls, or if the gall was large, sharp, or bloody, prosperous battles were expected. If the spleen was well coloured, clear and sound, it foreboded success. If the entrails slipped out of the hands of the person who sacrificed; or if they were bloody, or spotted, corrupt or shrunk; if crawling serpents were found in them, misfortune was foreboded. If the lungs were cloven, the business was to be deferred; if intire, expedition and vigour were to be used. Other parts of the victim foreboded things to come; (*Plin. lib. 11. cap. 37.*)

Divination was made by the fire of the sacrifice, called *Πυρομαντεια*; if the flames immediately consumed

sumed the victim*; if it was bright, without noise or smoke; if the sparks ascended pyramidally; and if the fire continued till the victim was reduced to ashes; the prospects were favourable. But if the fire was kindled with difficulty; if the flame was divided; if it did not speedily spread itself to every part of the victim; if the flame was separated; or extinguished by any accident, by rain or wind; if it cast forth black smoke, made a crackling noise, or went out before the victim was consumed, then the prospects were unfavourable, and portended the displeasure of the gods; (*Sophocl. Antig. v. 1122.*)

When the priest had dissected the entrails, and could make no certain observations; he took the bladder, and binding the neck of it with wool, (hence they are called *μαλλαδετοις κυσεις*; *Sophocl.*) he threw it into the fire, to observe in what part it would burst, and which way it would discharge the urine; (*Eurip. Schol. Phænis.*)—They sometimes took pitch from the torches, and throwing it into the fire, observed if there arose one flame only, which was esteemed a good omen.—In times of war they particularly noticed the *ακρα λαμπας*, uppermost part of the flame, and the gall; hence *πικροι εχθροι*, enemies as bitter as gall. — *Καπνομαντεια*, divination by the smoke of sacrifices, was observed in the manner of the smoke ascending, whether it winded or took a direct course, or whether its smell was offensive.—*Λιβανομαντεια*, was divination by frankincense, which if it caught fire and emitted a grateful odour, was esteemed a good omen; but if the fire did not catch it, or it produced

* To encourage the flame *τα φρυγανα*, dry sticks, were usually prepared.

produced an offensive smell, it was a bad omen.—*Οινομαντεία* and *Υδρομαντεία*, divination by wine and by water, was, when conjectures were made from the colour, noise or motion of the wine, or the libations; or the water in which the victims were washed, and some parts of them boiled; (*Æneid.* 4. 453.)—*Κριθομαντεία* and *Αλευρομαντεία*, divinations made from the flour with which the victim was sprinkled.—*Ιχθυομαντεία*, divination by the entrails of fishes.—*Ωοσκοπία*, divination by eggs.—Divination by sacrifices was ancient; (*Clem. Alexand.* 1. p. 306.—*Cicer. lib.* 2. *de Divinat.*—*Lucan. lib.* 1.—*Diodor. Sicul.* I. 53.—*Æschyl. Prometh.* 497.—*Barnes ad Eurip. Helen.* 752.)

OF DIVINATION BY BIRDS.

The invention of divination by birds is by some ascribed to Prometheus, or to Melampus; by others, to Car; (*Plin. lib.* 7. *cap.* 55.) or to Parnassus; (*Pausan. Phoc.*) or to the Phrygians, (*Clem. Alex.* 1. p. 306.) It was in high estimation; and an art studied even by kings; (*Cælius. Antiq. Lect.* lib. 8. *cap.* 1.) In all matters of importance the approbation of birds was first obtained. At Lacedæmon, the king and senate were always attended by an augur. Birds, because they continually flew about, were supposed to know the secret actions of men; (*Aristoph. Avib.*) Omens given by birds were called *ορνιες*, *ορνεοσκοπικα*, *αισιμα*, *οιωνοι*, *οιωνισματα*, &c.; and the observers of them, *ορνεοσκοποι*, *ορνιθομαντεις*, *ορνιθοσκοποι*, *οιωνισαι*, *οιωνοπολοι*, &c. These names were afterwards applied to all kinds of artificial divination; (*Aristoph. Schol. Avib.*)

When the augurs made observations, they were clothed in white, with a crown of gold upon their

heads; (*Alex. ab. Alex.—Gen. Dier. 15. cap. 10.*) They also had *οἰωνιστήριον*, a seat, appointed for that purpose, sometimes also called *Θακος* and *Θωκος*; (*Sophocl. Antig. v. 1115.*) They sometimes carried writing tables, on which they wrote the names and flights of the birds. The omens that appeared towards the east, were deemed fortunate; those towards the west, unfortunate. When they made observations, the augurs looked towards the north, with the east on their right hand, and the west on their left; (*Iliad μ. v. 239.*) Hence the right hand signified, prudence, and the left hand, folly; (*Schol. in Sophocl. Ajac. 184.*) Unlucky birds were called *ἐξωλαιοι*, pernicious; *ἀποθυμιοι*, ungrateful; *αἰκελαιοι*, troublesome; hence also they were called *κωλυτικαι*, and *εἰρηκτικαι*, because they restrained men from their designs. Those which appeared in an unusual place were called *διεδροι* and *ἐξεδροι*. Lucky birds are called *αισιοι*, *αισιμιοι*, *εναισιμιοι*, *οδιοι* and *συνεδροι*. Ominous birds were of two sorts; the *τανυπτερυγες*, whose flight was observed by the augurs; and the *ωδικαι*, which gave omens by their voices and singing. If a flock of various kinds of birds flew about any one, it was supposed to portend unusual success. If the eagle clapped her wings, and sported in the air, flying from the right hand to the left, it was a most prosperous omen; (*Niph. in App. de Augur. lib. 1. cap. 9.*) The manner of taking their prey was also auspicious; (*Hom. Odyss. w. v. 160.—Plutarch. Dion.*) The flight of vultures was supposed to portend something extraordinary. They were reckoned among the unlucky birds, (*Plin. in Aristot.*) as they usually appeared before any great slaughter, and with eagles, kites, and other birds of prey, were
certain

certain signs of death and bloodshed, if they followed an army, or continued for any time in any particular place. The hawk was an unlucky bird, and portended death if she was seen seizing her prey; (*Niph. in App. de Augur. lib. 1. cap. 9.*) if the prey escaped, it signified deliverance from danger. The buzzard, called Τριόρχης, having three stones, was accounted an ominous bird. The falcon-hawk, called Κίρκος, (*Plin. lib. 10. cap. 13.*) was esteemed lucky to people before marriage, or undertaking any money-business. It was sacred to Apollo; (*Hom. Odyss. v. 525.*) Swallows flying about, and resting upon any place, were an unlucky omen. Owls were accounted generally unlucky. At Athens, they were omens of success, because they were sacred to Minerva, the protectress of Athens. The proverb, Γλαυξ επιταται, was usually applied to successful persons; (*Plutarch. Themist.—Justin. lib. 3.*) They were generally ill omens; (*Ælian. Histor. Anim. lib. 15. cap. 59. — Homer. Iliad x.*) A hern, κρωδιος, was an omen of success; (*Eustath. in Hom. Iliad x.*) The dove was esteemed a lucky bird; (*Homer.*) The swan was auspicious to mariners, as an omen of fair weather; (*Æmil.*) Ravens were sacred to Apollo; (*Ælian. de Animal. lib. 1. cap. 48.*) and were thought to receive a power of portending future events from him. When they appeared about an army, they were dangerous omens. If they croaked on the right hand, it was a good omen; if on the left, a bad one. These birds were thought to understand their own predictions; (*Plin. lib. 10. cap. 12.*) The chattering of magpies seems to have been an unfavourable omen. Cocks were esteemed prophetic, especially in times of war.

They were sacred to Mars, and called *Αρεος νεοπτόν;* (*Aristoph.*) as they were offered in sacrifice to him, and they were always represented together. The crowing of cocks was an auspicious omen, and prefigured the victory of Themistocles over the Persians. In commemoration of which he instituted an annual festival, called *Αλεκτρονών αγων*, which was observed by fighting cocks at the theatre; (*Plutarch.*) If a hen was heard to crow, it was thought to forebode some dreadful misfortune. Bats were accounted ill omenous. When any unlucky night bird got into a house, it was a dreadful omen; and they took care to catch it, and hang it before their doors, that the birds themselves might atone for the evils they portended the family; (*Apuleius.*) Many people pretended to understand the language of birds, and therefore to be privy to the secret transactions of others; (*Plin. Nat. Hist. lib. 9. cap. 49.*—*Eustath. in Hom.*—*Suidas.*—*Cicer. de Div. 2. 39.*—*Pausan. Attic. 34.*)

OF DIVINATION BY INSECTS AND REPTILES.

Ants were used in divination, and generally foretold good; (*Plutarch.*) Bees were accounted an omen of future eloquence. There was a locust, called *Μαντις*, green, and slow in motion, which was observed in soothsaying. Snakes and serpents were omenous; (*Homer. Iliad β.*) Boars were always deemed unlucky omens to all who met them. If the hare appeared in time of war, it signified defeat.

OF DIVINATION BY THE SIGNS IN THE HEAVENS.

Comets were always thought to portend something dreadful. Eclipses of the sun or moon portended

tended evil. If lightning appeared on the right hand, it was a good omen; if on the left, unlucky; (*Eustath. in Hom. Iliad* β.) The ignis lambens was an excellent omen, and presaged future prosperity; (*Apoll. Rhod. in Argon. — Theocrit. — Horat. Carm. lib. 1.*) If one flame appeared single, it was called Helena, and was a dangerous omen, portending storms and shipwrecks. Though where Helena appeared, sometimes good was portended; (*Eurip. Orest.*) Earthquakes were unfortunate omens; (*Senec. Thyest. v. 693.*) Where they appeared, they were supposed to be caused by Neptune, who is hence called *ενοσίγαιος*, and *ενοσίχθων*. It was usual to sing pæans, and offer sacrifices to avert his anger; (*Xenoph. Græc. Hist. lib. 4.*) The winds were thought to be prophetic; (*Statius Theba. lib. 3.*) If thunder was heard on the right hand, it was esteemed lucky; if on the left, unfortunate. If it was heard in a clear and serene sky, it was an auspicious sign; (*Hom. Odyss. γ. 102.*) If any thing was thunderstruck, it was unfortunate; (*Virgil Ecl. 1. v. 16. — Ovid, Ep. ad. Liviam.*) To avert unlucky omens from thunder, they usually made a libation of wine, pouring it forth in cups. Lightning was so much dreaded by them that they worshipped it; (*Plin. lib. 28. cap. 2.*) They endeavoured to avert its malignant influence, by hissing and whistling at it, which they called *πεπνυζειν*; (*Aristoph. Vesp.*) Altars were erected, and oblations made, in places which had suffered by thunder, to avert the anger of the gods; (*Artemidor. Oneirocret. lib. 2.*)

OF DIVINATION BY LOTS.

Of the prophetical lots there were two sorts, Στιχομαντεία and Κληρομαντεία. Στιχομαντεία was a sort of divination by verses, in which it was usual to take fatidical verses, and having wrote them upon little pieces of paper, to put them into a vessel, and drawing them out, to expect to read their fate in the first draught. This was often practised upon the Sibylline oracles; hence the Sortes Sibyllinæ. Sometimes they took up the writings of a poet, and opening them, read the first verse that presented itself for a prediction. This was called Ραψωδομαντεία, from the rhapsodies of Homer. Κληρομαντεία, was a kind of divination, in which they made conjectures by throwing τες κληρες, lots; κληρος, in the singular, usually signified the hint given to diviners, by which they formed their conjectures; (*Schol. in Eurip.*) These κληροι, were usually black and white beans, pebbles, or dice. Hence this divination was called ψηφομαντεία, αγραγαλομαντεία, κυβομαντεία, πεσσομαντεία, &c. They cast the lots into a vessel, and having made supplication to the gods to direct them, drew them out, and thus made their conjectures concerning them. All lots were sacred to Mercury, who was supposed to preside over this divination. Hence ουερμιας ενεκα, for good luck's sake, they put in, together with the rest, one lot, which they called Ερμης κληρον, Mercury's lot, which was an olive leaf, and was drawn out before the rest. Sometimes the lots were not cast into vessels, but upon tables consecrated for that purpose; (*Pindar Schol. in Pythian. Od. 4. v.*

338.) This divination was either invented or practised by the Thriæ, who were three nymphs that nursed Apollo, that at length the word *θριαί* was synonymous with *κλήροι*.

There is another species of divination, called *Παῤδομαντεία*, or prophesying by rods; (*Cyril.—Theophyl.*) Having erected two sticks, they muttered a certain charm, and as the sticks fell, towards the right or left, they so gave advice.—Similar to this was *Βελομαντεία*, in which divination was made by arrows, shaken together in a quiver.—Another method was used, by casting the arrows into the air, and the man was to steer his course the same way the arrow inclined in its descent.—Another method of divination by rods, was used by the Scythians; (*Herodot. lib. 4.*)—There were also other ways of divination; (*Strab. lib. de Morib. German.—Athenæ. lib. 15.—Ammian. Marcell. lib. 29.*)—Another way used was, when the person desirous to learn his fortune, carried with him a certain number of lots, distinguished by various characters, and walking in the public road, desired the first boy that met him to draw; and if that which was drawn, agreed with the thoughts of his mind, it was considered an infallible prophecy; (*Plut. de Is. et Osir.*)—It was usual for a person, called *Αγυρτης*, to stand with a little tablet, called *πιναξ αγυρτικος* or *αγυρτικη στανις*, upon which were written certain fatidical verses, which, according as the dice fell upon them, told those, who consulted, the fortune they were to expect. Instead of tablets, they sometimes used pots or urns, into which the lots or fatidical verses were thrown, and thence drawn out by the boys; (*Tibull. lib. 1. Eleg. 3.—Juven. Sat. 6. v. 851.—Cicer. de Divin. II. 41.—Pausan. Achaic. 25.*)

OF PRESAGES.

All marks upon the body, as *ελαια*, spots like oil, were omens of various signification. Sudden emotions and perturbations in body or mind were considered as evil omens; (*Odyss. v. 345.*) They were imputed to the operation of demons, especially of Pan; (*Simonid. Epig.*)—The *Παλμοι* or *Παλμικα οϊωνισματα*, as palpitations of the heart or the muscles, were omens. The palpitation of the right eye was a lucky omen; (*Theocrit. Idyll.*) *Βομξος*, or a ringing of the ears, was ominous. In the right ear, it was lucky; (*Niphus de Augur. lib. 1. cap. 9.*) The *Πταρμοι*, sneezings, were so superstitiously observed, that divine worship was thought due to them. Others supposed, it was a disease; and therefore when any one sneezed, it was usual to say, *Ζηθι*, may you live, or *Ζευ σωσον*, God blefs you; (*Casaub. in Athenæ. lib. 2. cap. 25.*) It was certainly accounted sacred; (*Athenæ. lib. 2. cap. 25.*) it was even accounted a deity; (*Aristot. Problem. sect. 33. cap. 7.*) and often worshipped; (*Xenoph. De Exp. Cyr. lib. 3.*) If any one sneezed, at certain times, or on a particular side, it either encouraged or dissuaded them from particular business; (*Plutarch. Themist.*) The superstitious observation of sneezing was very ancient; (*Theocrit. Idyll. 18. v. 16.*) It was generally a lucky omen; (*Hom. Odyss. θ.*) but sometimes unfortunate; (*Theocrit. Idyll. 7. v. 96.*) If any person sneezed between midnight and the following noontide, it was fortunate; but if, between noontide and midnight, it was unfortunate; (*Aristot. Problem. sect. 33. cap. 11.*)

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If any one sneezed at the table, while they were removing the things; or if another happened to sneeze upon his left hand, it was unlucky; if on the right hand, fortunate. If, in undertaking any business, two or four sneezes happened, it was fortunate; if more than four, it was neither good nor bad; if one or three, it was unlucky; (*Niph. de Aug. cap. 8.*) The beginning of any business was supposed to contain something ominous; (*Ovid. Fast. lib. 1.*) A sudden and unusual splendour in any house, was a fortunate omen. Darkness was an unfortunate omen; (*Hom. Odyss. σ. v. 36.*) When any unusual thing befel the temples, altars, or statues of the gods, it was a dreadful omen; (*Pausan. Messeniæ.—Cicero de Divin. lib. 1.*) The doors of temples opening of themselves, and the falling down of images, were unfortunate omens. All monstrous and frightful births, sudden and unusual inundations, the unexpected decay or flourishing of fruits or trees, unusual noise of beasts, were sure signs of the displeasure of the gods; (*Virg. Georg. lib. 1. v. 469.*) The *Ενοδια συμβολα*, omens offering themselves upon the road; as the unexpected meeting of an ape, a bitch with whelps, a snake lying in the way, a hare crossing the road, were unfortunate omens. A woman working at her spindle, or carrying it uncovered, was an unfortunate presage. A weazel crossing the road, was also among the omens, called *δυσαντητα*, *δυσσιωνισα* and *αποτροπαια θεαματα*, unlucky. The divination that observed omens happening at home was called *το οικσκοπικον*; as, a black dog coming to the house; a mouse eating a bag of salt; a snake or weazel being seen on the top of the house; the throwing down of salt; the spilling of water, wine or honey; and various other accidents.

dents. In putting on their clothes, the right side was served first; (*Sueton. in August. cap. 92.—Plin. Nat. Hist. lib. 7. cap. 7.*) When the crown fell from any one's head, it was a dreadful omen; (*Senec. Thyest.*) At feasts, it was accounted lucky to crown the cup with a garland; (*Virg. Æneid. lib. 3. v. 525.—Æneid. lib. 1. v. 728.*) It was usual to carry home the fragments left at sacrifices, as contributing to health; (*Hesychius.*) ominous words, good or bad, were called *οτται*, *κληδονες* or *φαραι*, because they proceed from the mouth; (*Festus.—Cicero, lib. 1. de Divin.*) This divination was most in use at Smyrna, (*Pausanias.*) where they had *κληδωνων ιερον*, a temple, in which answers were returned. Some say, Ceres was the inventor of them; (*Hesych.*) others, the Delphian Sibyl; (*Clem. Alex. Strom. 1. p. 304.*) Words that boded ill, were called *κακαι οτται*, or *δυσφημιαι*; and he who spoke them was said *βλασφημειν*, *φθειγγεσθαι βλασφημιαν*; (*Euripid.*) They were careful to avoid these words; (*Hor. Carm. lib.—Plut. Solon.—Hellad. apud. Phot. Bibliothec.—Lib. 1. Cic. de Div.*)

Some words imported success, according to their natural signification; (*Herod. Euterp. cap. 90.*) *Δεχεσθαι οινων*, was used to signify the accepting of an omen, and applying it to any business in hand. If the omen was immediately understood by the hearer, it was efficacious; but if it was neglected, it became of no force; (*Plin. Nat. Hist.—Virg. Æn. 7. 116.*)—Whenever they applied themselves to business, they exclaimed, for luck's sake, *θεος, ευπαθομεν* or *Εσαιμεν ευ, Εσαιμεν αγαθη τυχη*; (*Theocrit. Idyll. 17.—Virg. Ecl. 3.—Aratus.—Xenoph. lib. de Ration.*)—Some times also were ominous; (*Hesiod.*) which observa-
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tion was called *αἰσισθαί τας ημερας*; (*Sueton. Aug. cap. 92.*) To avert an omen, a stone was sometimes thrown at the thing, and it was killed; that the evil portended by it, might fall upon its own head: if it was an unlucky speech, it was usual to retort it upon the speaker, with an *εἰς κεφαλὴν σοι*, let it fall upon your own head. This is said to have been an Egyptian custom; (*Herod. Euterp. cap. 39.*) Sometimes they said *Εἰς ἀγαθὸν μοι* or *Μὴ γένοιτο*, God forbid. It was a custom to spit three times into their bosoms, at the sight of a madman, or an epileptic person; (*Theocr. Idyll. 20. v. 11.*) which they did in defiance of the omen.—Sometimes they prayed that the ominous thing, as prodigies, or monstrous birds, which were esteemed profane, might be cast into the sea, or removed to a great distance from them; (*Tibullus.*) Sometimes the ominous thing was burned with *ligna infelicia*, wood, which was sacred to the gods, as thorns, which averted evil omens; (*Macrob. Satur. lib. 3. cap. 20.*) Sometimes, when burnt, it was cast into the water; (*Theocrit. Idyll. 24. v. 86.*) If an unlucky omen was met, any undertaking was prevented, or begun again; (*Euripid. Ion. v. 1191.*—*Xenoph. Απομνημ. I. 1.*—*Herodot. 9. 90.*—*Eurip. Phæniss. 1500.*—*Ion. 1189.*)

OF MAGICAL DIVINATIONS.

There are other methods of foretelling future events, named *Μαγείαι* and *Εποδοί*, magic and incantations.

The *Μαγοί*, applied themselves to the study of philosophy, and of the various works and mysteries of nature. They usually officiated at religious rites and ceremonies; attended kings, to assist them by their

their counsel; and generally were men of eminence. But when they afterwards betook themselves to the invocation of demons, and other mean arts, their credit was diminished.

Αερομαντεία, divination which foretold future events from certain spectres, or other appearances in the air. They sometimes wrapped their head in a cloth, and having placed a bowl full of water in the open air, proposed their question in a whisper; at which time, if the water boiled or bubbled, they supposed what they said was approved.

Αλεκτρομαντεία, was an extraordinary divination. They wrote in the dust the twenty-four letters of the alphabet, and laid a grain of corn upon each of them; a cock then, magically prepared, was let loose among them, and those letters, out of which he picked the corns, being joined together, were thought to declare their purpose.

Αξινομαντεία, from **Αξίνη**, a hatchet, which they fixt so firm in a round stake, that neither end might overbalance the other; they then prayed, and repeated the names of those they suspected; and the person, at whose name the hatchet moved, was deemed guilty.

Βασκανία, fascination; an influence was believed to dart from the eyes of angry persons, which infected the air, and thus corrupted the bodies of animals; (*Heliodor. Æthiop. lib. 3.*) The younger animals were thought to receive more easily this impression; (*Virg. Ecl. 3. v. 103.*) The eyes of some men were destructive to infants, but had no power over grown persons; (*Plut. Sympos. lib. 5. quest. 7.*) Women, who had double eye-balls, had

had the power of hurting those on whom they fixt their eyes; (*Plin. Nat. Hist. lib. 7. cap. 2.*) They, who were happy and successful, were more liable to fascination; (*Hor. lib. 1. Ep. 14. v. 26.*) They who were commended by others were in danger of fascination; (*Tertull. lib. de Virg. vel.—Plin. Nat. Hist.—Plautus. Asin. act. 2. scen. 4. v. 84.*) Garlands of the herb Baccharis were supposed to have power over fascination; (*Virg. Ecl. 7. v. 27.*) Necklaces, bracelets, composed of shells, corals, and precious stones, were applied by some, to avert fascination. Certain herbs prepared with incantations and magical rites were also used. The figure of a man's privities, hung upon the necks of children, were thought to prevent fascination; (*Varro. lib. 6.—Plut. Symp. lib. 5. Quæst. 7.*) They were sometimes hung upon the doors of houses and gardens; (*Plin. Nat. Hist. lib. 19. cap. 4.*) Smiths commonly placed them before their forges; (*Pollex. Onomast. lib. 7. cap. 24.*) Sometimes they wore the figures of Priapus, who was supposed to punish such persons, as hurt by fascination; (*Diodor. Sycul. lib. 4.*) Some averted fascination by thrice spitting into their bosoms; (*Schol. in Theocrit.—Theocrit. Idyll. 6. v. 39.*) Others, by tying a thread of various colours upon the neck of an infant, and spitting upon the ground, and mixing it with the dirt, put it upon the infant's lips and forehead; (*Perf. Sat. 2. v. 31.*)

Βοτανομαντεία, divination by herbs, especially Ελελίσφακος, *sage*, or by fig-leaves, and hence called Συκομαντεία. They who consulted, wrote their own names, and their questions upon leaves, which they exposed to the wind; and as many let-

ters as remained in their own places, were taken up, and being joined together, contained an answer to the question.

Γαστρομαντεία. They filled round glasses with clear water, about which were placed lighted torches; then invoked a demon, praying in a murmuring voice, and proposed the question to be solved. A chaste boy, or a pregnant woman was appointed to observe the alterations in the glasses; desiring an answer, which the demon returned by images in the glasses; which, by reflection from the water, represented what should come to pass.

Δακτυλομαντεία, was a divination by rings, enchanted, or formed according to some position of the heavenly bodies.

Κατοπτρομαντεία. Sometimes glasses were used, and the images of what was to happen, were represented without water. Sometimes it was performed in a vessel of water, the middle part of which was called **Γαστήρ**. See **Γαστρομαντεία**.

Κεφαλομαντεία, was a divination by the head of an ass, which was broiled on coals. After muttering some prayers, they repeated the names of those they suspected, or the crime; at which, if the jaws moved, or the teeth chattered, they thought they had discovered the villain.

Κηρομαντεία, divination by wax, which they melted over a vessel of water, dropping it within three certain spaces, and observing the figure, situation, distance and concretion of the drops.

Κοσκινομαντεία, was a divination practised to discover thieves; they tied a thread to a sieve, by
which

which it was upheld; or else placed a pair of sheers, which they held up by two fingers; then praying the gods to direct them, they repeated the names of the suspected persons; and he, at whose name the sieve moved, was thought to be the thief; (*Theocrit. Idyll. 3. v. 28.*)

Κρυσταλλομαντεία, was performed by polished and enchanted crystals, in which future events were signified by certain figures.

Λεκανομαντεία. They distinguished the stones or wedges with certain characters put into a basin, and then, having invoked the demon in a certain form, proposed their question; to which an answer was returned in a small voice, like a hiss, proceeding from the water; (*Schol. in Lycophr. Alexand. v. 813. p. 84.*)

Λιθομαντεία, was sometimes performed by a precious stone; which they washed at night by candle-light with spring water. The person, who consulted it, was to be purified from all pollution, and to have his face covered. He then repeated some prayers, and placed certain characters in order. The stone then moved of itself, and in a soft murmur, returned an answer.

Μολυβδομαντεία, was by observing the figures of melted lead.

Νεκρομαντεία, was a divination, in which answers were given by deceased persons. It was sometimes performed by the magical use of a bone, or vein of a dead body; or by pouring warm blood into a carcase; (*Lucian.*) Sometimes they attempted to raise departed spirits by invocations and ceremonies;

(*Hom. Odyss.* 9.—*Statius, Theb.*—*Valer. Flacc.*—*Plin. Nat. Hist.*—*Senec. Œdip.* v. 547.)

ΝΕΧΥΡΜΑΝΤΕΙΑ, the place where the above divination was performed; (*Herodot. Terpsich.*)

ΟΝΥΧΟΜΑΝΤΕΙΑ, was performed by the nails of a chaste boy, covered with oil and foot, which they turned to the sun, the reflection of whose rays was believed, by certain images, to represent their purpose.

ΠΗΓΟΜΑΝΤΕΙΑ, a divination by fountain water. They observed the various changes, impressions, fluxes, colours, and images in the water. Sometimes they dipped a looking-glass into the water, when they desired to know what would become of a sick person. Sometimes they filled a bowl with water, and suspending a ring in it, by a thread tied to one of the fingers, then praying the gods to solve the question; if the thing proposed was true, the ring would strike against the sides of the bowl, a certain number of times. Sometimes they cast three stones into the water, and observed the turns they made in sinking. Instead of water, they sometimes used oil, and wine, which was called *χυτρα*. Instead of stones, they sometimes used wedges of gold or silver.

ΠΡΟΣΘΑΤΙΚΗΝΙΑ, see ΒΑΣΚΑΝΙΑ.

ΣΙΔΗΡΟΜΑΝΤΕΙΑ, was performed by red hot iron, upon which they laid an odd number of straws, and observed the figures they represented in burning.

ΣΚΕΙΟΜΑΝΤΕΙΑ, was so called, if the dead only appeared in airy forms. See ΝΕΧΡΟΜΑΝΤΕΙΑ. It was also sometimes called ΨΥΧΟΜΑΝΤΕΙΑ.

ΤΕΘΡΟΜΑΝΤΕΙΑ,

Τεφρομαντεία, divination by ashes; the question was written in ashes upon a board, which they exposed in the open air; and those letters which remained perfect were thought to contain a solution of the question.

Υδρομαντεία, see Πηγομαντεία.

Φαρμακεία, was performed by certain medicated and enchanted compositions of herbs, or minerals; which they called Φαρμακα. Some of these taken internally caused blindness, madness, love, &c. Others infected by a touch. Others operated on persons at a distance, which were called Φαρμακα σπηρια, which were amulets against the former; such were the herb moly, the laurel, the jasper stone, &c.; (*Aristoph. Plut.*—*Ovid, Met.* 7. *Fab.* 2.—*Virg. Eclog.* 8.—*Euripid. Med.* v. 395.—*Apolon. Argon.* 3. v. 1028.) To this divination may be referred charms against poison, diseases or venom; (*Suidas.*—*Hom. Odyss.* i. v. 456.—*Plin. Nat. Hist.* lib. 38. cap. 2.—*Pind. Pyth. Od.* 3. v. 89.—*Pausan. Eliac.* 2. p. 383.—*Euripid. Alcest.* v. 965.) To this may also be added, enchanted girdles, to excite love.

There were many other sorts of divination, as Χειρομαντεία, Φυσιολογία, Ονοματομαντεία, Αριθμομαντεία, Γεωμαντεία, Λυχνομαντεία, &c.; (*Aratus.*—*Plin. Nat. Hist.*)

OF THE GRECIAN FESTIVALS.

Festivals were chiefly instituted in honour of the gods; to obtain some good or to avert some evil; (*Diod. Sicul.* 5. 68.—*Cicer. de Leg.* 2. 14.) in memory of departed friends; (*Aristoph. Ran.* 664.)

or as rest and recreation to labourers. In ancient times there were few besides rural festivals; (*Aristot. Ethic. ad. Nicomach. lib. 8. cap. 9.*) The Athenians exceeded all others in the number of their festivals; (*Xenoph. de Rep. Ath.*) They were chiefly celebrated at the public expence. The following were the most celebrated:—

Αγνητορειον and *Αγνητορια*, probably belonged to Venus, whose priest was called *Αγνητωρ*, in Cyprus. It is supposed to be the same as *Καρυεια*; (*Hesychius. — Athen. lib. 4. — Eustath. in Iliad ω.*)

Αγρανια, was celebrated at Argos, (*Hesychius.*) in memory of a daughter of Prætus.

Αγριανια, probably the same as the former. It was also celebrated at Thebes.

Αγραυλια, was celebrated at Athens in honour of Agraulus, daughter of Cecrops. The Cyprians honoured her by the celebration of an annual festival in the month Aphrodisius, at which human victims were offered; (*Porphyr. de Abstin. lib. 2.*)

Αγριωνια, in honour of Bacchus, surnamed *Αγριωνιος*, for his cruelty; (*Plut. Anton.*) It was observed in the night; (*Plut. Sympos. lib. 8. Quæst. 1.*) and celebrated by women.

Αγροτεραις Θυσια; an annual sacrifice of five hundred goats, offered at Athens to Minerva, surnamed *Αγροτερα*, from Agræ in Attica; (*Xenoph. Exped. Cyr.*)

Αγρυπνις, was a nocturnal festival; (*Hesychius*) celebrated in honour of Bacchus, at Arbela, in Sicily; and so called because the worshippers were accustomed, *Αγρυπνειν*, to watch all night.

Αδωνια

Ἀδωνια or **Ἀδωνεια**, was in honour of Venus and Adonis. It lasted two days; (*Suidas*.—*Proclus*. in *Chrestom.*) Upon the first day, images of Adonis and Venus were brought forth, in processions similar to those used at funerals; (*Plut. Nicia*, p. 532.—*Macrob. Sat.* 1. 21.) The women tore their hair, beat their breasts, and expressed other signs of sorrow and lamentation; which was called **Ἀδωνιασμος**, (*Etymol. Aut.*) or **Ἀδωνια**; hence **Ἀδωνιαν αγειν**, signifies **Ἀδωνιν κλαινειν**, to weep for Adonis; (*Suidas*.) The songs on this occasion were called **Ἀδωνιδια**.—They also carried shells filled with earth, in which several sorts of herbs grew, particularly lettuces; in memory, that Adonis was laid out by Venus upon a bed of lettuces. These were called **Κηποι**, gardens. The flutes, used upon this day, were called **Γιγριαι**, from **Γιγρης**, the Phœnician name of Adonis. Hence to play on this instrument was called **γιγραν** or **γιγρανειν**; the music, **γιγρασμος**, and the songs **γιγραντα**. The sacrifice was called **καθεδρα**. The second day was passed in joy and merriment; in commemoration, that Adonis was restored to life, by the favour of Proserpine obtained by Venus, and was to dwell with her half of every year; (*Plut. Nic.* p. 532.—*Macrob. Sat.* 1. 21.)

Ἀθηναια, two festivals observed at Athens, in honour of Minerva; one was called **Παναθηναια**, the other **Χαλκεια**.

Αιακεια, sports at Ægina, in honour of Æacus, who had a temple in that island; in which, after the solemnity, the victors presented a garland of flowers; (*Pindar. Schol. Nem. Od.* 6.)

Αιαντεια, in honour of Ajax, in the isle of Salamis; (*Hesychius*) and in Attica, where his memory was religiously honoured.

Αιγινήτων εορτή, was a festival at Ægina, in honour of Neptune, which lasted sixteen days. It was performed by free denizens. It was ended with a sacrifice to Venus; (*Plut. Græc. Quæst.*) The denizens were called Μονοφαγοί, eaters by themselves.

Αιμακουρία, observed in Peloponnesus, in which boys (καροί) were whipped at the sepulchre of Pelops, till (αίμα) blood was drawn.

Αἰώρα, εἰώρα, εὐδειπνός, Ἀλητις; a festival, (*Hygin. Astronom. lib. 2.*) and solemn sacrifice, celebrated by the Athenians, with vocal music, in honour of Erigone, sometimes called Aletis, the daughter of Icarius; who at the loss of her father hanged herself. Some say, it was observed in honour of king Temaleus, or of Ægisthus and Clytemnestra: (*Hesychius.—Etymolog. Auct.*)

Ἀκτία, a triennial festival, observed at Actium in Epirus, with wrestling, horse-racing, and a fight of ships, in honour of Apollo, who was called Actius, from that place; (*Stephan. Byzant.—Ælian. Hist. Anim. lib. 11. cap. 8.*)

Ἀλαία or Ἀλεαία, in honour of Minerva, surnamed Alea, at Tegea in Arcadia; (*Pausan. Arcad.*)

Ἀλεκτρονίων ἀγων, an annual cock-fight at Athens, in memory of the cocks, from whose crowing Themistocles received an omen of his success against the Persians; (*Ælian lib. 2. cap. 28.*)

Ἀλία, solemn games celebrated at Rhodes; (*Pind. Schol. Olymp. Od. 8.*) on the twenty-fourth day of the month Γορπιαία, which is the same as the Athenian Βοηδρομιων, in honour of the sun, Ἥλιος and Ἀλῖος, who is said to have been born there, the inhabitants,

habitants of which were hence called *Ηλιαδες*; (*Strabo, lib. 14.*) The victors were crowned with poplar.

Αλκαθαια, at Megara, (*Pind. Schol. Nem. 5.*) in honour of Alcathous, son of Pelops: who, being suspected of having murdered his brother Chrysipus, fled to Megara, where, having slain a terrible lion, he was honoured with the daughter of, king Megareus in marriage; and became his successor,

Αλωα, at Athens, in the month *Ποσειδεων*, in honour of Ceres and Bacchus, by whose blessing the husbandmen received the recompence of their labour. Their oblations were the fruits of the earth; (*Demosth. in Near.*) Some say, it was in commemoration of the primitive Greeks who lived *ενταις αλωσι*, in their corn fields, or vineyards; (*Harpocrat.—Eustath. Iliad 2.*)

Αλωτια, to Minerva, by the Arcadians, in commemoration of a victory, in which they took many of the Lacedemonians prisoners, which were called *Αλωτες*; (*Pausan. Arcad.*)

Αμαρυνθια or *Αμαρυσια*, was celebrated with games, in honour of Diana, surnamed *Amarynthia* and *Amarysia*, from a town in Eubœa,

Αμειροσια, in honour of Bacchus, (*Schol. Hesiod. Oper. et Di. lib. 2.*) in the month of Lenæon, in most of the cities of Greece.

Αμμαλω, belonged to Jupiter; (*Hesychius.*)

Αμμων, an Athenian festival; (*Hesychius.*)

Αμφιαραια, at Oropus, in honour of Amphiaras; (*Pindar. Schol. Olymp. 7.*)

Αμφιδρομια, was observed by private families at Athens, upon the fifth day after the birth of every child.

child. It was so called *απο τε αμφιδραμειν*, from running round: because it was customary to run round the fire with the infant in their arms.

Αναγωγια, to Venus, (*Ælian. Var. Hist. lib. 1. cap. 15.*) at Eryx, in Sicily, where she was honoured with a magnificent temple.

Ανακεια, an Athenian festival, in honour of the Dioscuri, who were called *Ανακες*, and honoured with a temple, called *Ανακειον*. These sacrifices were named *Ξενισμοι*, because those deities were *ξενoi*, strangers; (*Pindar Schol. Olymp. 3.*) and consisted of three offerings, (*Pausan.*) which were called *τριτυαι*. Plays were acted in honour of these deities; (*Athen. Dipnos. lib. 2.*)

Ανακλητηρια, observed at the proclamation of kings and princes, when they became of age to assume the reins of government; (*Polyb. Hist. 18.*)

Ανακτων παιδων; at Amphyssa, in Locris, either in honour of the Dioscuri, Curetes, or Cabiri; (*Pausan. Phocic.*)

Αναξαγορεια, observed by boys, on the anniversary of the death of Anaxagoras; (*Diog. Laert.*)

Ανδρογεωνια, or *Αγωνες υπ' Ευρυγυη*, annual games (*Hesychius*) celebrated in the Ceramicus at Athens, in memory of Androgeos, or Eurygyas, son of Minos; (*Plut. Thes.*)

Αιθισηγια, observed at Athens, in honour of Bacchus, on the 11th, 12th and 13th days of the month *Αιθισηγριων*. The first day was named *Πιθοιγια*, *απο τε πιθας οιγειν*, because they then tapped their barrels. By the Chæroneans it was called *Αγαθα Δαιμονος*, the day of good genius, because they were merry on that day. The second day was called *Χοες*, from the measure

sure *Χοα*, because every one drank out of his own vessel. They drank copiously, and the longest liver, in token of victory, was rewarded with a crown of leaves, or a crown of gold, (*Ælian. Var. Hist. lib. 2. cap. 41.*) and a vessel of wine. On this day, Bacchus had the surname of *Κοοποτης*. The third day was called *Χυτροι*, from *Χυτρα*, a pot, which was full of seeds, sacred to Mercurius *Χθονιος*, the infernal, and from which they abstained. On this day the comedians acted. The slaves were allowed to be merry on this day; (*Aristoph. Schol. ad Acharn. 960. — Plut. Sympos. 3. — Athenæ. 10. 10.*)

Ανθεσφορια, observed in Sicily, so named *απο τε φερειν ανθεα*, from carrying flowers, in honour of Proserpine. Another of this name was observed at Argos in honour of Juno; (*Pausan. Corinth.*) under the name of *Ανθεια*.

Αντιγονεια, sacrifices in honour of Antigonus; (*Plut. Agid. and Cleom.*)

Αντινοεια, annual sacrifices and quinquennial games, in memory of Antinous the Bithynian; observed at Mantinea in Arcadia; (*Pausan. Arcad.*) where Antinous had a temple.

Απατουρια, first observed at Athens; (*Aristoph. Schol. Acharn. 960. — Hesychius. — Suidas.*) it received its name from *απατη*, deceit; because it was first instituted in memory of a stratagem by which Melanthius, the Athenian king, overcame Xanthus, king of Bœotia. Jupiter was hence surnamed *Απατηνωρ*, deceiver. It was celebrated in the month *Πυανεψίων*; and lasted three days. The first day was called *Δορπεια*, from *Δορπος*, supper; because each tribe assembled, at evening, at an entertainment. The

second

second day was named *Αναρρυσίς, ἀπο τῶ ἀνω ῥυτίσθ*, because victims were offered to Jupiter; (*Schol. Aristoph. Pac. 890.—Hom. Il. α. 459.*) At this sacrifice, the children, enrolled amongst the citizens, were placed close to the altar. The third day was named *Κερεωτίς*, from *Κερός*, a youth; or *κερά*, tonsio, because the children were shaved before they were registered. Two ewes and a she-goat were offered in sacrifice to Diana, which they called *θυεῖν φρατρίαν*, the she-goat was called *αἰξ φρατρίος*, and the ewe *οἰς φρατρε*; (*Pollux.*) It was to be of a certain weight; and because it was once found to be *μεῖον*, too little, it was afterwards called *Μεῖον*, and they who offered it, *Μεῖαγωγοί*. Some add a fourth day, (*Hesychius.*) called *Ἐπιβδης*. This festival was observed five days by the Protenthæ, who began it a day sooner than others; (*Athen. lib. 4.—Schol. Aristoph. Acharn. 146.—Xenoph. Hist. Græc. lib. 1.—Herodot. Vit. Homer.—Polyænus. Strat. I. 19.*)

Ἀπαγδία, on the second day of a marriage.

Ἀπολλωνία, observed at Ægialea, to Apollo; (*Pausan. Corinth.*)

Ἀποπομπαί, certain days (*Hesychius*) called *Πομπαιοί*, in which sacrifices were offered to the gods; (*Sophocl.*) who were thought to avert evils.

Ἀρατεία, at Sicyon, (*Plut. Arat.*) on the birthday of Aratus, celebrated with music. The priest wore a ribband, spotted with white and purple; the choristers of Bacchus carried harps.

Ἀργεῖωνεορταί, the name of several festivals at Argos; (*Parthen. Erotic. 13.—Plut. Græc. Quæst.—Æn. Poliorcet. cap. 17.*)

Ἀριάδνεια, two festivals (*Plut. Thes.*) at Naxos, in honour of two women, who were both called Ariadne

Ariadne: one was observed with mirth; the other with mourning.

Αργηφορια, at Athens, (*Harpocrat. — Suidas.*) in the month Σκιρροφοριων, in honour of Minerva, and Erfa, one of the daughters of Cecrops; hence it is sometimes called Ερσηφορια or Ερρηφορια; (*Etymol. Αυτ. — Athenæ. lib. 3. — Suidas. — Plut. Isocr.*) Ερσηφορια, is derived απο τε αρρητα φερειν, because of certain mysteries, which were carried by four noble virgins not under seven nor more than eleven years of age, and hence called Αρρηφοροι. Their apparel was white, ornamented with gold; (*Etymol. Αυτ.*) They had a particular sort of bread, which was called ραςος; (*Athenæ. lib. 3.*) and cakes called αναστατοι. There was a Σφαιριστηριον, ball-court, in the Acropolis, in which stood a brazen statue of Isocrates on horseback. From these were chosen two, to weave a πεπλος or garment for Minerva: which custom began on the thirtieth of Pyanepsion.

Αρτεμισια, in honour of Diana; celebrated in many places of Greece, particularly at Delphi, where a mullet was offered to her, because it is said to hunt and kill the sea-hare; (*Athenæ. lib. 7.*) the bread offered to the goddess was termed λοχεια; and the women, who performed the sacred rites, were called λομβαι. Another of this name, was observed at Syracuse, and celebrated, during three days, with sports and banquets; (*Liv. lib. 23. — Hesychius.*)

Ασκληπεια, in honour of Æsculapius; (*Plato Ione.*) It was also called Μηγαλασκληπεια, the great festival of Æsculapius. It chiefly consisted of music, in which musicians and poets contended; hence it was called Ιερος αγων, the sacred contention.

Ασκολια,

Ἀσκωλία, in honour of Bacchus, celebrated by the Athenian husbandmen; (*Phurnutus de Baccho*.—*Aristoph. Schol. Plut.*—*Hesychius*.) who sacrificed a he-goat to Bacchus; and from the skin of the victim they made a bottle, which being filled with oil and wine, they endeavoured to leap upon it with one foot, and he who first stood upon it, was the victor, and received the bottle. It was called ἀσκωλιαζειν, παρὰ τὸ ἐπὶ τὸν ἀσκὸν ἀλλεσθαι, that is, from leaping upon the bottle.

Ἀφροδισία, in honour of Venus; observed in various parts of Greece, and with many mysterious solemnities. The most remarkable festival was at Cyprus, first instituted by Cinyras; out of whose family priests of Venus were elected, and hence called Κινυραδαί. All who were initiated offered a piece of money to Venus, as an harlot, and received, as a token of her favour, a measure of salt and a Φαλλός: the former, because salt is a concretion of sea water, from whence Venus was said to owe her birth; the latter, because she was the daughter of wantonness. At Amathus, in Cyprus, sacrifices were offered to Venus, and called Καρπωσεις, from Καρπός, fruit. It was observed at both the Paphi, by multitudes from other cities; and at Corinth, by harlots; (*Clem. Protrept. Arnob. lib. 5.*—*Hesychius*.—*Pindar. Schol.*—*Strabo, lib. 14.*—*Athen. lib. 13.*)

Ἀχιλλεία, at Sparta, in honour of Achilles; (*Pausan. Lacon.*

Βακχεία, to Bacchus; (*Hesychius*.)

Βαλλήτης, at Eleusis, to Demophoon, son of Celeus; (*Athenæ. lib. 9.*—*Hesychius*.)

Βαρατρών,

Βαρατρον, at Threspotia, in which the strongest obtained the victory; (*Hesychius.*)

Βασιλεια, at Lebadea in Bœotia; (*Pindar. Schol. Olymp. 7.*)

Βενδιδεια, in Thrace, in honour of Diana, who was called Βενδης. It was afterwards celebrated in the Piræus at Athens, on the nineteenth or twentieth of Θαργηλιων; (*Strabo lib. 9.—Hesychius.*)

Βονδρομια, at Athens, so called απο τε Βονδρομειν, from coming to help. It was in memory of Ion, son of Xuthus; (*Suidas.—Harpocrat.*) It is also said, that it was in commemoration of a victory obtained by Theseus against the Amazons, in the month Βονδρομιων; (*Plutarch. Thes.*)

Βορεασμοι, in honour of Boreas; (*Plat. in Phædr.—Hesychius.—Pausan. Attic.*) He had also a temple at Megalopolis in Arcadia; (*Pausan. Arcad.*)

Βοττιαίων εορτη; (*Plutarch. Thes.—Quæst. Græc.*) At this solemnity, the virgins used to say, Ιωμεν εις Αθηνas, let us go to Athens.

Βρασιδεια, was annually observed at Sparta, by free-born citizens, in memory of Brasidas, a Lacedæmonian captain. It was celebrated with games; and those who neglected to attend, were fined; (*Pausan. Laconic.—Thucyd. lib. 5.—Suidas.*)

Βραυρωνια, to Diana, furnished Brauronia. It was celebrated once in five years, and managed by ten men, called Ιεροποιοι. The victim offered in sacrifice, was a goat; and it was usual for some men to sing one of the Iliads of Homer. Young virgins attended, habited in yellow, and consecrated to Diana, who were about ten years of age; hence to consecrate

consecrate them, was called δεκατεueiv, from δέκα, ten. It was also called αρκετεueiv, from αρκτοι, bears: which arose, because among the Phlanidæ, inhabitants of a borough in Attica, there was a bear, which was so far divested of its natural ferocity, that they admitted it to eat and to play with them; but a young virgin once becoming too familiar with it, the beast tore her to pieces, and was afterwards killed by the brothers of the girl. Upon this, a festival ensued, which proved fatal to many of the inhabitants of Attica; to remedy which, an oracle advised them to appease the anger of Diana, by consecrating virgins to her in memory of it. This command was punctually executed, and a law enacted that no virgin should be married, till she had undergone this solemnity; (*Hesych.—Pausan. Attic. c. 23. — Pollux. viii. 9. and 31.—Aristoph. Lysist, 644. Harpocrat.*)

Γαλαξια, in which they boiled την γαλαξίαν, a mixture of barley-pulse and milk; (*Hesychius.*) Others say, it was celebrated to Apollo, who was surnamed Galaxius, from a place in Bœotia; (*Proclus.*)

Γαλινθιαδία, a solemn sacrifice at Thebes, offered to Galinthias, a daughter of Prætus.

Γαμηλία, observed at marriages.

Γενεθλία, in memory of the birth of any person.

Γενεσια, in memory of the death of any person.

Γενετυλλίς, celebrated by women, in honour of Venus, called Gennetyllis, the goddess of that sex, to whom they offered dogs; (*Hesychius.—Aristoph. interp. ad Nubes.*)

Γεραισία,

Γεραίσια, at Geræstus, in Eubæa, in honour of Neptune, where he had a temple; (*Pindar. Schol. Olymp. 13.*)

Γερωνθραιων εορτή, in honour of Mars, annually observed at Geronthræ; (*Pausan. Lacon.—Ælian. Hist. lib. 4 cap. 43.*) Here was a grove, which no one might enter, during this solemnity.

Γης εορτή, in honour of mother Earth, at Athens; (*Thucyd. lib. 2.—Pindar. Pythion. lib. 9.*) Solemn games were celebrated to her.

Γυμνοπαΐδια, or Γυμνοπαίδεια, a solemn dance by Spartan boys; (*Plutarch. Apoph.*)

Δαιδεις, lasted three days, during which time torches, called δαδεις, were burned; (*Lucian. Pseudom.*) The first day was in honour of Latona's labour and Apollo's birth; the second of Glycon's and the god's nativity; the third of the marriage of Podalirius, and the mother of Alexander.

Δαιδαλα, two festivals in Bœotia, celebrated in a grove; (*Euseb. de præpar. Evang. lib. 3.*) In one they assembled, and exposing pieces of sodden flesh in the air, they observed whether the crows, that came to prey upon them, flew; and then hewed down those trees upon which any of them alighted, and formed them into statues, which were called δαιδαλα, from Dædalus, the artificer of them.—The other was celebrated once in sixty years, as a recompence for the intermission of the lesser festival, the same number of years during which the Plataeans had lived in exile. All the cities in Bœotia joined in its celebration; (*Vid. Pausanias.*)

Δαρον, (*Hesychius.*)

Δαυλις, at Argos, when they represented the combat of Prætus and Acrisius.

Δαφνηφορία, a novennial festival, in honour of Apollo; (*Pausan. Bæotic. 10.*) An olive bough was adorned with garlands of laurel, and various flowers; on the top of which was placed a globe of brass, and from it hung other small globes. About the middle were fixed to it purple crowns, and a smaller globe than that at the top; the bottom was covered with a saffron-coloured garment. The highest globe was an emblem of the sun, or Apollo; that under it, signified the moon; the smaller globes, the stars; and the sixty-five crowns, were types of the sun's annual revolution. The bough was carried in procession; the chief in which was a boy of a beautiful countenance and good family, whose parents were both alive. He was dressed in a sumptuous garment, reaching to his ancles; his hair hung loose and dishevelled; on his head was a crown of gold, and upon his feet, shoes, called Iphicratidæ, from Iphicrates an Athenian, who first invented them. He executed the priest's office, and was called δαφνηφορος, laurel-bearer. Before him went one of his nearest relations, bearing a rod, adorned with garlands; after the boy, a choir of virgins followed, with branches in their hands. Thus they proceeded to the temple of Apollo, called Ismenius and Galaxius, where they sung hymns to him; (*Eustath. de Ismen. Amor. lib. 8. and 9.*)

Δελφινια, at Ægina, in honour of Apollo; (*Pind. Schol. Olymp. 8.*)

Δηλια, a quinquennial festival at Delos; (*Thucyd. lib. 3.—Callim. Hymn. in Delum,—Plutarch. Thes.*)
in

in honour of Venus, celebrated with music, horse-racing, and a dance, called γερανός, a crane.

Δημητρια, in honour of Ceres; (*Pollux. Onom. lib. 1. cap. 1.—Hesychius.*) in which it was usual to lash themselves with whips, made from the bark of trees, and called μυροπτοι. There was another festival of this name at Athens, in honour of Demetrius Poliocrates; (*Plut. Demetr.—Diod. Sic. lib. 18.—Eustath. Il. ε.*)

Διαμασιγῶσις, at Sparta, in honour of Diana Orthia, so called ἀπο τῆ μασιγῆς, from whipping, because it was usual to lash boys upon the goddess's altar; (*Plutarch. Lacon. Inst. et. Aristide.—Pausan. Lacon.—Cicero Tuscul. Quæst. 2.*) These boys were at first free-born, but afterwards the offspring of slaves, and called Βωμόνεικαι, from the lashing at the altar: and lest any part of the punishment should be remitted, the priestess of Diana attended, holding the image of the goddess in her hand, which of itself was light; but if the boys were spared, became so heavy, as she could scarcely support it. The parents of the boys usually attended to encourage them to bear the punishment with Spartan fortitude; which was sometimes so severe as to kill them. Those, who thus died, were buried with garlands upon their heads, in token of joy or victory, and were honoured with a public funeral.

Διαντινία, at Sparta.

Διασία, at Athens, in honour of Jupiter, surnamed Μελιχίος, the propitious; (*Thucyd. lib. 1.—Aristoph. Schol. Nub.—Suidas.*) It was so called ἀπο τῆ Διός, ἀπὸ τῆς ἀσπης, from Jupiter and misfortune. At this festival

festival a public mart was held; (*Aristoph. Nub.—Plutarch. Phocion.*)

Διιπαλεια, at Athens, celebrated on the fourteenth of Σκιρροφοριων, so named, because it was sacred των Διι Πολιει, to Jupiter, surnamed Polieus, or protector of the city. It was sometimes called Βεφονια, from killing an ox. It was usual to place the same sort of cakes, used at sacrifices, upon a brass table; around which were driven a select number of oxen, of which he who eat any of the cakes was slaughtered. He, who killed the ox, was called βατης or βεφονος. Three families were employed in this ceremony, and received different names from their different offices. They who drove the oxen were called κεντριαδαι from κεντρον, a spur; they who knocked him down, βετυποι; they who slaughtered, and cut him up, δαιτροι; butchers; (*Porphy.—Pausan. Attic.—Hesychius.—Suidas.—Ælian. Var. Hist. lib. 8. cap. 3.*)

Δικτυνια, at Sparta; (*Pausan. Lacon.*) in honour of Diana, surnamed Dictynna, from a city of Crete; or from a Cretan nymph of that name, who invented hunting nets, called Δικτυα.

Διοκλεια, at Megara, in the spring, in memory of Diocles; (*Pindar. Schol. Pythion. Od. 13.—Theocrit. Idyll. 12. v. 27.*) who died in defence of a youth he loved. There was a contest at his tomb, in which a garland was given to him who gave the sweetest kiss.

Διομεια, in honour of Jupiter Diomeus; or of Diomus, an Athenian hero; (*Eustath. Il. δ.*)

Διονυσια, sometimes called Οργια, in honour of Διονυσος, Bacchus; (*Herod. lib. 2.—Plutarch. de Isid.*)

Isid. et Osir.) They were observed with great splendour. The years were numbered from the first day of them, (*Suidas.*) the chief archon had a part of the management of them, (*Pollux. lib. 8.*) and the priests who officiated, were honoured with the first seats at public shows; (*Aristoph. Schol. Ran. 299.*) They were at first observed without splendour; (*Plutarch. περι φιλοπλ.*) a vessel of wine, adorned with a vine branch; a goat; a basket of figs. and the phalli: afterwards they put on fawns skins, fine linen, and mitres; carried Thyrsi, drums, flutes; crowned themselves with garlands of ivy, fir, vine, &c. Some imitated Pan, Silenus, and the satyrs; some rode on asses; both sexes running about the hills and deserts, like insane persons, yelling aloud *Εἰοι σαβοι—Ευοι Βακχε—ω Ιακχε—* or *Ιω Βακχε*; (*Euripid. Schol. Phæniss. 789.—Bacch. 111. 833. 695.—Aristoph. Ran. 1242.—Eurip. Bacch. 81. 106.—Ovid. Met. vi. 587.—Virg. Æn. 11. 737.—Diodor. Sic. iv. 3, 4, 5.—Aristoph. Θεσμ. 999. 1003.—Avib. 874.*) They were followed by persons carrying sacred vessels, the first of which was filled with water. Then followed a select number of honourable virgins, called *Κανηφοροι*, carrying baskets of gold, filled with fruit; next, the *Περιφαλλια*, crowned with violets and ivy, carrying *τας φαλλας*, poles, on which the privities of a man were represented: they were called *φαλλοφοροι*, and the songs they repeated *φαλλικα ωσματα*. Then followed the *Ιθυφαλλοι*, in women's apparel, with garlands on their heads, and their hands covered with flowers, imitating drunken men. The *Λικνιτης*, or *Λικνοφοροι* attended; carrying the *λικνον*, or mystical van of Bacchus. The festivals of Bacchus were innumerable. Some of them are *Διονυσια αρχαιωτερα*; (*Thucyd. lib. 2.—Hesychius.—*

Demosth. Orat. in Neær.—Pollux. lib. 8.) Διονυσια νεωτερα; (*Thucyd. lib. 2.)* Διονυσια μεγαλα; (*Demosth. Orat. in Leptin.*) sometimes called Ασικα; because they were celebrated within the city: (*Schol. Aristoph. Acharn. 503.*) Διονυσια μικρα, sometimes called τα κατ' αγρας, because it was observed in the country. It was celebrated in autumn; (*Aristoph. Schol. Acharn.*) Διονυσια ληναια, named from ληνος, a wine-press; (*Hesychius.*) Διονυσια βραυρωνια, (*Aristoph. Schol. in Pac.*) observed at Brauron in Attica: Διονυσια νυκτηλια, (*Pausan. Attic.*) Θεοινεα, to Bacchus, furnamed Θεοινος, god of wine: Ωμοφαγια, to Bacchus, furnamed Ωμοφαγος and Ωμητης, because human sacrifices were offered to him at that time; (*Plutarch. Themist.*) or from their eating raw flesh: Διονυσια αρκαδικα; (*Polyb. lib. 4.*) Διονυσια τριετηρικα, (*Virg. Æn. 4.*) a triennial solemnity.

Διοσκουρια, in honour of Διοσκουρει, or Castor and Pollux; (*Pindar. Schol. Pythion. Od. 5.—Pausan. Messen.*) celebrated with sports and merriment; (*Schol. Euripid. Phæniss. 789.—Aristoph. Ran. 1242.—Euripid. Bacch. 111. 833, 695, 81, 106.*)

Διος βους, a Melesian festival, in which an ox was offered to Jupiter; (*Hesychius.*)

Δρυοπεια, in memory of Dryops, one of Apollo's sons, at Asine; (*Pausan. Messen.*)

Δωδεκαθ, so called, because it was celebrated of the twelfth of Ανθεστηριων; (*Hesychius.*)

Εβδομη, on the seventh of every lunar month; (*Suidas*) in honour of Apollo; to whom all seventh days were sacred; because one of them was his birth-day, whence he was sometimes called Εβδομαγενης; (*Plut. Sympos. lib. 8. Quæst. 1.—Hesiod. Dieb.*) They sung hymns; and carried in their hands

hands branches of laurel, with which also they adorned their dishes. A festival of this name was observed on the seventh day after the birth of a child.

Εισιτηρια, the day in which the magistrates at Athens entered upon their offices; (*Suidas*.—*Antiphon. Orat. pro Chor.*) and offered sacrifices for the safety of the commonwealth, in the temple of Jupiter Βελαιος, and Minerva Βελαια, counsellors.

Εκαλησια, to Jupiter, surnamed Hecalus, from Hecale, in Attica; (*Stephan. Byzant.*—*Plutarch. Tbes.*)

Εκατησια, in honour of Hecate, (*Strabo, lib. 14.*) At Athens, they paid great reverence to this goddess, believing she was overseer of their families and children. Statues were erected to her before the doors of their houses, which were called Εκαταια; (*Aristoph. Schol. in Vesp.*) Every new moon there was a public supper called Εκατης δειπνον, served up in a place where three ways met, because she was supposed to have a triple nature; hence the names given to her, Τριγενητος, Τριγληνος, Τριγλαθηνη, Τριοδιτη. She was placed in the high-ways, it is said, because she presided over piacular pollutions; (*Schol. in Theocr. Idyll. 2.*) and these suppers were expiatory sacrifices, to induce her to avert any evils on account of piacular crimes committed on the public ways; (*Plutarch.*)

Εκατομβοια, in honour of Juno; (*Pindar. Schol. Olymp. 7. 8.*) by the Argians; and in Laconia; (*Eustath. Il. β.*) One hundred oxen were killed, and the relicks distributed among the citizens. There were sports, with prizes of a brazen shield and a crown of myrtle.

Εκατομφονια, to Jupiter, by the Messenians, when they killed one hundred enemies; (*Pausan. Messen.*)

Εκδυσια, in honour of Latona; (*Ovid. Met. 17.*)

Ελαφεβολια, in honour of Diana, surnamed Ελαφεβολος, the huntress; (*Athenæ. Δειπνοσοφ. lib. 14.—Plut. de Virt. Mul.*) A cake made in the form of a deer, on that account called ελαφος, was offered to her.

Ελενια, in honour of Helena; (*Hesychius.*) It was celebrated by virgins riding upon mules, or in chariots composed of rushes and reeds, and called Καναθραι.

Ελευθερια, at Plataea, with great solemnity, (*Pausan. Bæot.—Plut. Aristid.*) to Jupiter Eleutherius; also observed by the Samians, in honour of the god of love; (*Athenæ. Δειπν. 3.—Plautus. Pers. act. 1. scen. 1.*) Slaves who obtained their liberty, kept a holiday, called by this name.

Ελευσινια, was the most celebrated and mysterious solemnity; and said to have been first instituted by Ceres herself. Persons of both sexes and all ages were initiated at this solemnity. He who attended at the initiation was called Ιεροφαντης, a revealer of holy things. He was a citizen of Athens, and held his office during life, and was devoted to a chaste life. He had three assistants; called Δαδυχος, torch-bearer, who was allowed to marry — Κηρυξ, the crier—Ο επι βωμω, because he ministered at the altar. Ιεροφαντης is said to be a type of the Great Creator; Δαδυχος, of the sun; Κηρυξ, of Mercury; and Ο επι τω βωμω, of the moon. There were many public officers—Βασιλευς, the king, who was one of

of the archons—there were four *Επιμεληται*, curators, elected by the people—ten other persons were employed, called *Ιεροποιοι*, because they offered sacrifices. It was celebrated in the month *Βοηδρομιων*, and continued nine days; during which, no man could be arrested, or present a petition. They, who were initiated, were not allowed to sit on the covering of a well, or to eat beans, mullets or weazels. If any woman rode in a chariot to Eleusis, she was fined six thousand drachms; (*Ælian. Var. Hist.* 12. 24.—*Petit. ad Leg. Attic.*) The first of the nine days was called *Αγυρμος*, an assembly.—The second, *Αλα δε Μυσαι*, because they purified themselves by washing in the sea.—On the third, they offered sacrifices, consisting chiefly of *τριγλη*, the mullet, and barley, out of the *Rharium*, a field of Eleusis. These oblations were called *Θυα*.—On the fourth, they made a solemn procession, in which the *Καλαθιον*, basket of Ceres, was carried in a consecrated cart; crowds of people shouting, *Καιρε, Δημητηρ*, hail Ceres. Then followed women, called *Κισοφοροι*, basket-carriers, in which were contained carded wool, grains of salt, a serpent, pomegranates, reeds, ivy-boughs, cakes called *Φθοις*, poppies, &c.—The fifth was called, *Η των λαμπαδων ημερα*, the torch-day.—The sixth was called *Ιακχος*, from Iacchus, son of Jupiter and Ceres; who, with a torch in his hand, accompanied the goddess in her search after Proserpine. His statue was carried in a solemn procession, called *Ιακχος*. The statue, and those who accompanied it, were crowned with myrtle. These were called *Ιακχογωγοι*, who danced and sung, and beat brazen kettles. The way by which they issued out of the city

city was called, *Ιερα οδος*, the sacred way: the resting-place, *Ιερα συκη*, from a fig-tree, which grew there. They also rested upon a bridge over the river Cephissus, where they jested upon travellers as they passed. Hence, *γεφυριζων*, from *γεφυρα*, a bridge, is expounded *χλουαζων*, mocking; (*Suidas*.) and *γεφυρισαι* are interpreted *σχωπται*, scoffers; (*Hesychius*.) From this bridge they went to Eleusis, the way into which was called *Μυσικη εισοδος*, the mystical entrance.—On the seventh day, there were sports, in which the victors were rewarded with a measure of barley.—The eighth was called *Επιδαυρειων ημερα*, because Æsculapius, coming from Epidaurus to Athens, and desiring to be initiated, the lesser mysteries were repeated.—The ninth day was called *Πλημοχοαι*, earthen vessels: because two earthen vessels were filled with wine, one placed towards the east, the other towards the west; when, after repeating several mystical words, they were thrown down, and the wine spilt upon the ground was offered as a libation; (*Pausan. Phoc. c. 31. — Socrat. Panegy. 6. — Schol. Aristoph. Plut. 846. 1014. — Diog. Laert. 7. 186.*)—The dress in which one had been initiated was deemed sacred, and, when worn out, was consecrated to Ceres and Proserpine; (*Schol. Aristoph. Plut. 843. 846.*)

ΕΛΕΝΟΦΟΡΙΑ, an Athenian festival, (*Pollux. Onom. lib. 10. cap. 53. — Hesychius*) called from *Ελεναι*, vessels made of bulrushes, with ears of willow, in which mysterious things were carried.

ΕΛΛΩΤΙΑ, two festivals; (*Hesychius. — Athenæ. Δειπνοσοφ lib. 15. — Pindar. Schol. Olymp. Od. 13.*) one of which was celebrated in Crete, in honour of Europa, called *ΕΛΛΩΤΙΑ*, from the rape of Jupiter in
the

the form of a bull. Europa's bones were carried in procession, with a myrtle garland, called ΕΛΛΩΤΙΣ or ΕΛΛΩΤΗΣ, which was twenty cubits in circumference. The other festival was celebrated by the Corinthians with games and races, in which young men contended, running with lighted torches in their hands. It was in honour of Minerva.

Ελωρια, games in Sicily, near the river Helloris; (*Hesychius.*)

Εμπλοκία, celebrated at Athens; (*Hesychius.*)

Ενυλιασις, or Ενυαλιαξις, (*Meursius*) in honour of Enyalios, (*Hesychius*) who is said to be Mars, or one of his ministers.

Εξιτηρια, oblations or prayers to the gods, *υπερ της εξοδου*, for prosperous departure. They were offered by generals before they went to war, and by men going from home, or about to die; (*Suidas.*)

Επαχθης, to Ceres, named Αχθεια, (*Plutarch de Isid. et Osirid.*) from Αχθος, grief, in memory of her sorrow for the loss of her daughter Proserpina.

Επιδημια, private festivals, and times of rejoicing on account of a friend returning from a journey; (*Himerius in Propempt. Flavian.*)

Επιδημια Απολλωνος, a Delphic festival, in memory of a journey of Apollo.

Επιθρικαδια, in honour of Apollo; (*Hesychius.*)

Επικαιειδια, an Athenian festival, in honour of Ceres; (*Hesychius.*)

Επιχερνια, to Ceres, by the Laconians; (*Hesychius.*)

Επινικια, Επινικιος Εορτη, a day of rejoicing after victory.

Επισκαφια,

Επισκαφια, a festival at Rhodes; (*Hesychius.*)

Επισκηνα, a Spartan festival; (*Hesychius.*)

Επισχιρα, Επισχιρωσις, at Scira in Attica, to Ceres and Proserpina; (*Strab. Georg. lib. 9.—Stephan. in v. Σχιρος.*)

Ερωτιδια, by the Thespians, in honour of Ερως, Cupid, the god of love; (*Eustath. Il. ω.*)

Ερωτια, perhaps the same as the former; (*Plutarch. Erotic.—Pausan. Bæotic.*) celebrated every fifth year with sports and games.

Εργατια, to Hercules, a Laconian festival; (*Hesychius.*)

Ερχνια, or Ερχυνια, to Ceres, (*Hesychius*) surnamed Hercynna; (*Lycophr. Cass. v. 153.—Pausan. Bæotic.*)

Ερμια, in honour of Ερμης, Mercury, by the Pheneatæ in Arcadia; (*Pausan. Arcad.*) and the Cyllenians in Elis; (*Pausan. Eliac.*) By the Tanagræans in Bœotia, (*Pausan. Bæotic.*) where he was called Κριοφορος, the ram-bearer, and represented with a ram upon his shoulder. It was observed in Crète, where the masters attended, while the servants sat down at the table; (*Athenæ. Δειπνοσοφ. 14.*) Another festival to Mercury was observed by boys in the schools of exercise at Athens; (*Æschin. in Timarch.*)

Εστια, to Vesta, (*Hesychius*) called Εστια; (*Dio-genianus.—Tarrhæus.*)

Ευμενιδεια, or Σεμνων Εορτη, to the furies; (*Philo.—Pausan. Bæotic.*) who were called Σεμναι θεαι, venerable goddesses; by the Sicyonians, Ευμενιδες, favourable.

favourable. It was observed annually with sacrifices, in which pregnant ewes, cakes made by young men who were decked with flowers, and a libation of honey and wine, were offered to the goddesses. At Athens, none were admitted but free citizens.

Εὐρυθίωνιον, to Ceres; (*Hesychius.*)

Εὐρυκλεία, a Spartan festival.

Εὐρυνομεία, an anniversary solemnity observed by the Phigaleans in Arcadia, (*Pausan. Arcad.*) to Eurynome; who was either Diana, or a daughter of Oceanus.

Ἐπιππος, horse-races in Laconia; (*Hesychius.*)

Ἡλακαταία, a Laconian festival, to Helacatus, (*Hesych.*) a boy beloved by Hercules.

Ἡραία, a festival at Argos, in honour of Juno, called Ἡρη. See Εκατομβοία. Another of this name was celebrated every fifth year with games at Elis; where sixteen matrons were appointed to weave a garment for Juno; they presided over the games. Virgins, according to their ages, ran races: their hair was dishevelled, their right shoulders bare to their breasts, and their dress reached only to their knees. They had a second race in the Olympic Stadium, which at that time was shortened about a sixth part. The victors were rewarded with crowns of olive, a share of the ox that was offered in sacrifice, and were permitted to dedicate their own pictures to Juno. This name was given also to a day of mourning at Corinth, for the children of Medea; (*Schol. in Lycophr.*) by the Pellenæans, with games, in which the victor was rewarded with a rich garment, called Πελληνική χλαίνα.

Ἡρακλεία,

Ἡρακλεια, an Athenian festival, every fifth year to Hercules; (*Pollux, lib. 8. cap. 9.*) The Thebans observed a solemn festival to Hercules, furnished with *μηλων*, because *τα μηλα*, apples, were offered to him; (*Pollux, lib. 1. cap. 1.*) There were other festivals to him, at Coos, and at Lindus.

Ἡροσανθεια, a Peloponnesian festival, in which women met and gathered flowers; (*Hesychius.*)

Ἡροχια, (*Hesychius.*)

Ἡρωις, celebrated every ninth year by the Delphians; (*Plutarch. Græc. Quæst.*)

Ἡραισεια, to Vulcan, an Athenian festival. There was a race with torches, called *Ἀγων λαμπαδευχος*, in the academy; (*Pausan. — Hesychius. — Persii. Vet. Schol.*) He who carried the torch alight to the end of the race, was the victor, and called *λαμπαδηφορος* or *πυρσηφορος*; (*Aristoph. Schol. in Ran. — Lucret. lib. 2.*)

Θαλυσια, a sacrifice offered by husbandmen after harvest. The whole festival was called *Ἀλωα*, and *Συγχομισθηρια*, from the gathering of fruits. Some say, it was observed in honour of Ceres and Bacchus; (*Menand. Rhetor. cap. περι λαλλιας.*) others, of Neptune; (*Eustath. Il. i. 590.*) Hence *Θαλυσιος αρτος*, sometimes called *Θαργηλος*, (*Athenæ. lib. 2.*) which was the first bread made of the new corn.

Θαργηλια, an Athenian festival, either to the sun and the hours, or to Diana, and Delian Apollo. It was celebrated on the sixth and seventh of *Θαργηλιων*. They carried the fruits of the earth in pots, called *Θαγηλοι*. On the second day it was usual to lustrate the city, which was done by two persons, called *Φαρμακοι*, or *Συμβανχοι*. They were either both men, or a man and a woman. The man carried
about

about his neck figs, called *ισχαδεις*, of a black colour; and the woman, white. The *Φαρμακος*, was called *Κραδησιτης*, from figs called *κραδαι*, and used in lustrations; hence *κραδης νομος*, was a tune upon the flute, which was played as he went to perform his office. A choir of singers contended for victory; and the conqueror dedicated a tripod in the Pytheum, a temple of Apollo. At this festival, the Athenians enrolled their adopted sons in the public register; (*Tzetzes Chiliad. Hist. 5. cap. 23.*) The Milesians had a festival of the same name.

Θεογαμία, the marriage of the gods; a Sicilian festival, in honour of Proserpina; (*Pollux. lib. 1. cap. 1.*)

Θεοινια, see *Διονυσια*.

Θεοξενια, a festival to all the gods; (*Hesychius.—Pausan. Achaic.—Schol. in Pind. Olymp. 11.—Schol. in Pind. Olymp. 3.*) The Pellenæans had solemn games, in which the victors were rewarded with a piece of plate, and a garment called *χλαινα*. A festival was also held of this name by the Dioscuri.

Θεοφανεια or *Θεοφανια*, the appearance of God; observed by the Delphians; (*Herod. lib. 1.—Suidas.*)

Θεραπνατιδια, a Laconian festival; (*Hesychius.*)

Θερμιων Εορτη, an Ætolian festival; (*Polib. lib. 5.*)

Θερτηρια, (*Hesychius.*)

Θεσμοφορια, in honour of Ceres, called *Θεσμοφορος*, lawgiver; (*Virgil. Æn. 4.*) It was celebrated with various ceremonies in many different cities of Greece; (*Thesmophor. in Aristoph.—Sopat. de division. Quæst.—Hesych.—Plutarch. Pelopid.—Pausan. Attic.—Schol. Theocrit. Idyll. 4. 25.*) It is sometimes

sometimes called Μεγαλαρτία. It was observed by the Athenians with the greatest solemnity. The worshippers were free-born, whose husbands defrayed the charges of the solemnity, if the portion of their wives amounted to three talents. These were assisted by a priest, called Στεφανοφορος: and by certain virgins, who were strictly confined, and maintained at the public charge in a place, called Θεισμοφορειον. The women were dressed in white, as an emblem of chastity, for five or three days before it; and strewed upon their beds, agnus castus, flea bane, vine branches, and other herbs, that they might not be tempted to violate their chastity. They were not allowed to eat the kernels of pomegranates, or to be adorned with garlands. On the 11th of Pyanepsion, the women, carrying books on their heads, containing the laws, went to Eleusis, where the ceremony was observed. Hence this day was called *Avodos*, the ascent. On the 14th the festival began, which lasted till the seventeenth. On the sixteenth they kept a fast, sitting on the ground, in token of humiliation, when prayers were offered to Ceres, Proserpine, Pluto, and Calligenia, the nurse or priestess of Ceres. Hence the day was called *Νησεια*, a fast. There was also a mysterious sacrifice, called *Διωγμα*; and another called *Ζημια*, a mulct, which was offered to expiate any crime committed during the ceremony. At this festival, prisoners were released; (*Diodor. Sicul. l. 1. 14.—Schol. Theocrit. Idyll. 4. 25.—Ovid. Met. 10. 431.—Ælian. Var. Hist. 9. 26.—Aristoph. Thesm. 86.—Athenæ. 7. 16.*)

Θεισια, in honour of Theseus; (*Plutarch. Thes.—Aristoph. Schol. in Plut.*) The sacrifices were called

Ογδοδια,

Ογδοα, from Ογδος the eighth, because they were offered on the eighth of the month; (*Hesychius.*) It was celebrated with sports and games.

Θριω, to Apollo; (*Hesychius.*) The three nurses of Apollo were called Θριαί.

Θυια, to Bacchus, observed by the Elians; (*Pausan. Eliac. 6.*)

Θυλλα, to Venus; (*Hesychius.*)

Θυνναια, so called from Θυννος, a tunny, which fishermen offered to Neptune, after a successful draught; (*Athenæ. lib. 7.*)

Ιερος γαμος, the sacred marriage. In honour of Jupiter and Juno; (*Hesychius.*)

Ιθωμια, in which musicians contended in honour of Jupiter; (*Stephan. Byzant.*) surnamed Ιθωμητης, from Ithome in Theffaly.

Ιναξια, a festival of Leucothea in Crete, derived from Inachus, (*Hesych.*) or from Ino, the same as Leucothea and Αχος, grief.

Ινυια, at Lemnos.

Ινωα, to Ino, (*Tzet. in Lycophr.*) by the Corinthians, the Megarians, (*Pausan. Attic.*) and in Laconia; (*Pausan. Lacon.*)

Ιοεακχεια, to Bacchus.

Ιολαια, the same with Ηρακλεια; (*Pindar. Schol. in Olymp. 7.*) In honour of Hercules and Iolaus. It lasted several days; (*Pindar. Schol. in Isthm. and Nemeon.*) and celebrated with sacrifices and horse-races; in which the victors obtained garlands of myrtle and tripods of brass.

Ισις, in honour of Isis, (*Diodor. Sicul. lib. 1.*) who taught the use of corn.

Ισχενία, celebrated annually at Olympia, in memory of Ischenus, grandson of Mercury and Hierea; (*Tzetz. in Lycoph. v. 42.*)

Καβερία, at Thebes and Lemnos, and particularly at Imbrus and Samothrace, islands, which were consecrated to the Cabiri; (*Cælius. Rhodig.—Lil. Gyrard.*) They who were initiated into these mysteries, were supposed to be secured from storms at sea; (*Diodor. Sicul. lib. 5.—Plat. Euthydem.—Hesychius. in v. Θρονισμος.*)

Καλαοιδία, in honour of Diana, by the Laconians; (*Hom. Schol. in Il. i.*)

Καλλισεία, the rewards of beauty. A Lesbian festival, in which women presented themselves in Juno's temple, and the prize was assigned to the fairest; (*Athenæ. Δειπνοσοφ. lib. 12.*) It was also celebrated by the Parrhasians, (*Athen. ibid.*) and the Eleans; (*Suidas.*)

Καλλυντήρια, at Athens.

Καρνεία, observed in most of the cities of Greece. In honour of Apollo, named Carneus, (*Aloman.*) or from Carnus, son of Jupiter and Europa; (*Hesychius*) and beloved by Apollo; (*Theocrit. Schol.*) It lasted nine days; (*Plutarch. Nic.—Athenæ. lib. 4.—Callim. Hymn. in Apoll.—Pind. Pyth.*) in which prizes were given to musicians.

Καρνα or Καρνατις, in honour of Diana, (*Pausan. Lacon.*) surnamed Caryathis, from Caryum in Laconia; (*Luc. περι ορχησεως.*) virgins joined in a dance, called καρνατιζειν.

Κισσοτομοί, in honour of Hebe, the goddess of youth; (*Pausan. Corinth.*)

Κλαδευτηρια, or Βισβαια, (*Hesychius.*)

Κνακαλησια, annually celebrated upon Mount Cnocalos, by the Caphyatæ, in honour of Diana; (*Pausan. Arcad.*)

Κοννιδεια, observed the day before the festival of Theseus, in which a ram was sacrificed to Connidas, the preceptor of Theseus; (*Plutarch. Thes.*)

Κορεια, in honour of Proserpina, named Κορη; (*Hesychius.*)

Κωρυβαντικα, in memory of the Corybantes, held at Cnossus in Crete.

Κοτυττια, or Κοτυττις, a nocturnal festival in honour of Cotys or Cotytto, the goddess of wantonness; (*Suidas.—Juvenal, Sat. 2.*) Her priests were called Βαπται, from Βαπτω, to paint. Another, of this name, was observed in Sicily; (*Plutarch. Proverb.*)

Κρονια, to Saturn, who is called Κρονος; (*Aristoph. Schol. in Nub.—Hesychius.*) It was observed at Athens in the month Εκατομβαιων, which was anciently called Κρονιος. Another, to Saturn, was celebrated at Rhodes, where they offered, in sacrifice, a condemned criminal; (*Porphyr. apud. Theod. lib. 7.*)

Κυβερνησια, in memory of Naufitheus and Phæax, who were the κυβερνηται, pilots, of Theseus, in his voyage to Crete; (*Plutarch. Thes.*)

Κυνοφοντις, observed in the dog-days at Argos; (*Athen. lib. 3.*)

Λακεδαιμονιων Εορται, several festivals observed at Lacedæmon; (*Athenæ. lib. 13.*)

Λαμπτηρια, at Pellene in Achaia; (*Pausan. Achaic.*) in honour of Bacchus, furnamed Λαμπτης, from Λαμπειν, to shine.

Λαριссαιων Εορτη, games at Larissa; (*Apol. Schol. lib. 4.*)

Λαρυσια, at Larysium, to Bacchus; (*Pausan. Lacon.*)

Λαφρια, held annually at Patræ in Achaia, in honour of Diana, (*Pausan. Achaic.*) furnamed Laphria, from spoils taken in hunting. It lasted two days, attended with sacrifices.

Λεονιδεια, annually at Sparta, in memory of Leonidas; (*Pausan. Lacon.*)

Λεοντικα; (*Porphyr. de Ant. Nymph.*) celebrated with an oration and sports.

Λερναια, at Lerna, in honour of Bacchus, Proserpina, and Ceres; (*Pausan. Corinth.*)

Ληναια, to Bacchus, furnamed Lenæus, from ληνος, a wine-prefs; (*Aristoph. Schol. Equit.—Diog. Laert. Platone.*) In this festival, poets contended for victory; and tragedies were acted.

Λιθολια, lapidation; celebrated by the Træzenians, in memory of Lamia, and Auxesia, who were two virgins, stoned to death in a time of tumult; (*Pausan. Corinth.*)

Λιμνατιδια, in honour of Diana, (*Pausan. Ach.*) furnamed Limnatis, from Limne, a school of exercise at Træzen, in which she was worshipped; or from λιμναι, lakes, because she had the care of fishermen; (*Artemid.*)

Λινεια, in memory of Linus, an old poet; (*Pausan. Boeot.*)

Λυκαια,

Λυκαία, an Arcadian festival, (*Plutarch. Cæsar.*—*Pausan. Arcad.*) observed first by Lycaon, in honour of Jupiter, surnamed Lycæus.

Λυκεία, in honour of Apollo Λυκείος, held at Argos; (*Pindar. Schol. in. Pyth.*—*Sophocl. Schol. in Electr.*) A human sacrifice was offered at this festival.

Λυκουργεία, by the Spartans, to Lycurgus; (*Plutarch. Lycurg.*—*Strab. lib. 8.*)

Λυσανδρία, a Samian festival, in honour of Lysander; (*Plutarch. Lysandr.*—*Hesychius.*) It was anciently called Ηραια.

Μαιμακτηρία, offered by the Athenians in Mæmacterion, which was a winter month, to Jupiter Μαιμακτης, to induce him to send mild weather; (*Harpocraton.*—*Suidas.*—*Hesychius.*—*Plutarch. περι χορηγίας.*)

Μεγαλαρτία, see Θεσμοφορία.

Μενελλεία, in honour of Menelaus, (*Isocrat. in. Helen. Encom.*—*Pausan. Lacon.*) together with Helena.

Μεσοσπορωνιαί Ημέραι, days upon which the Lesbians offered sacrifices; (*Hesychius.*)

Μεταγείτνια, so called from the name of the month; in honour of Apollo, by the inhabitants of Melite; (*Suidas.*—*Harpocrat.*—*Plutarch. de Exil.*)

Μιλτιάδεια, sacrifices, with horse-races, in memory of Miltiades; (*Herod. lib. 4.*)

Μινυεία, celebrated by the Orchomenians; (*Pindar. Schol. Isthm. Od. 1.*) who were called Minyæ.

Μιτυληναιων Εορτη, celebrated by the inhabitants of Mitylene, in honour of Apollo Μαλλοεις; (*Hefychius*.—*Thucyd. lib. 3.*)

Μουνυχια, observed annually at Athens, on the sixteenth of the month Μενυχιων, in honour of Diana. They offered cakes, called αμφιφωντες, from shining on every side; because lighted torches hung round them, when they were carried into the temple, or because they were offered at full moon; (*Harpocrat.*—*Suidas*.—*Eustath. Il. 6.*)

Μουσεια, in honour of the muses; (*Pollux, lib. 1. cap. 1.*—*Æschin. in Timarch.*—*Pausan. Bæotic.*—*Diodor. Sicul. lib. 17.*—*Plutarch. Erotic.*)

Μυσια, in honour of Ceres, surnamed Myfia, from Myfius an Argian; (*Pausan. Achaic.*) It lasted seven days; on the third, men and dogs were shut out of the temple, and the women and bitches remained.

Μωλεια, an Arcadian festival; (*Apollon. Rhod. Schol. lib. 1. v. 164.*) from Μωλος, a fight; instituted in memory of a battle, in which Lycurgus slew Ereuthalion.

Νεκυσια, in memory of deceased persons.

Νεμεσεια or Νεμεσια, in memory of deceased persons; so called, from Nemesis; (*Sophocl. Electr. v. 793.*—*Demosth. Orat. adv. Spud. p. 650.*—*Suidas*.)

Νεοινια, to Bacchus, when the new wine was first tasted; (*Hefychius.*)

Νεοπτολεμεια, celebrated by the Delphians, (*Heliodor. Ethiop. lib. 3.*) in memory of Neoptolemus: with much pomp and splendour.

Νηληδια,

Νηληϊδία, a Milesian festival, in honour of Diana, furnished Neleis, from Neleus, of Miletus; (*Plutarch. de Virt. Mul.—Lycophr. Cass.*)

Νίκη η εν Μαράθωνι, observed upon the sixth of Βοηδρομιων, in memory of that famous victory, which Miltiades obtained against the Persians; (*Plutarch. de Glor. Athen.*)

Νικητηρια Αθηνας, in memory of Minerva's victory over Neptune, when they contended which should give name to the city, afterwards called Athens; (*Procl. in Timæ. Comm. 1.*)

Νουμηνια or Νεομηνια, observed at the beginning of every lunar month, (*Hom. Schol. Ody. v.—Eustath. Odyss. v. and φ.—Hesychius.—Herod. lib. 8.*) which was upon the new moon. It was observed with games and entertainments; in honour of the gods, especially of Apollo, who was called Νεωμηνιος; (*Plutarch. de Græc. Quæst.*) Because they were offered every month, these sacrifices were called εμμηνια ιερα or επιμηνια, and those who performed them επιμηνιοι, and αγρεμονες. The cakes offered were called νημηνιοι, and the worshippers, νημηνιασαι.

Ξανθικα, a Macedonian festival, (*Hesychius.—Liv. lib. 40.—Q. Curt. lib. 10.*) so called, because it was observed in the month Xanthus, which was the same with April; (*Suidas.*) The army was at this time purified by a solemn lustration.

Ευνοικια or Μετοικια, annually observed by the Athenians, in honour of Minerva, (*Thucyd. lib. 2.—Plutarch. Thes.*) on the sixteenth of Εκατομβαιων, in memory of the Athenians uniting in one body.

Ογχεσια, a Bœotian festival, in honour of Neptune, surnamed Onchestus, from Onchestus, a town in Bœotia; (*Pausan. Bœotic.*)

Ολυμπια, celebrated in honour of Olympian Jupiter.

Ομολωια, a Theban festival, in honour of Jupiter Homolœus, or Ceres Homoloia; (*Theocr. Schol. Idyll. 8.*) so called from Homole in Bœotia.

Οσχοφορια or Ωσχοφορια, an Athenian festival, so called from carrying boughs hung with grapes, which were termed οσχαί; (*Hesychius.—Harpocrat.—Plutarch. Thef.*) There was always a race at this festival; (*Pausan. Attic.—Athenæ. lib. 11.—Hesychius.*) The reward of the victor was a cup, called Πενταπλοα or Πενταπλη, fivefold; because it was a mixture of five things, wine, honey, cheese, meal, and oil.

Παγκλαδια, so called, from all sorts of boughs. It was celebrated by the Rhodians, when they pruned their vines; (*Hesychius.*)

Παμβοιωτια, celebrated by all the Bœotians, (*Strab.lib. 9.—Pausan. Bœotic.*) who assembled near Cheronea.

Παναθηναια, in honour of Minerva, the protectress of Athens. At first it continued only one day; but was afterwards prolonged several days; and celebrated with great magnificence. There were two solemnities of this name, Μεγαλα Παναθηναια, the great Panathenæa, which was celebrated once in five years; and Μικρα Παναθηναια, the lesser Panathenæa, which was kept every third year. In the latter there were three games, managed by ten presidents, elected from the ten tribes, who con-

tinued in office four years. On the first day was a race with torches, in which footmen and horsemen contended. The second contention was, *ευανδρίας αγων*, a gymnical exercise, in a place near the river, called *παναθηναϊκον*. The last was a musical contention; in which the poets also contended in four plays, named *τετραλογία*. There was a contention in imitation of a sea-fight, in which the victor was rewarded with a vessel of oil, and a crown of those olives, which grew in the academy, called *μοριαί*; from *μορος*, death, or *μερος*, a part. There was also a dance, performed by boys in armour, called *Pyrrichia*. No man was allowed to be present at these games in dyed garments, under a penalty to be imposed by the *Αγωνοθετης*, president of the games. They sacrificed sumptuously, towards which, every Athenian borough contributed an ox; of the flesh that remained, a public entertainment was made for the whole assembly. In the greater festival, the same rites were nearly observed; but with yet more magnificence: with the addition of the procession, in which Minerva's sacred *πεπλος*, garment, was carried. This *πεπλος* was woven by a number of virgins, called *Εργασιναι*, from *εργον*, work: these were superintended by two of the *Αρχηφοροι*, and commenced their employment at the festival *χαλκεια*, on the thirtieth of Pyanepsion. It was white, without sleeves, and embroidered with gold; upon it, the achievements of Minerva and Jupiter, of the heroes, and of men renowned for courage, were described; hence men of courage are said to be *αἰῶι πεπλῶ*; (*Aristoph. Equit.* 563.) In the Ceramicus, without the city, was an engine built in the form of a ship, upon which the *πεπλος* was hung,

as a sail, and the whole was conveyed, by subterraneous machines, to the temple of Ceres Eleufinia; and thence to the citadel; where the *πεπλος* was put upon Minerva's statue, which was laid upon a bed strewn with flowers, and called *πλακίς*. Persons of all ages and sexes attended. It was led up by old men, with old women, carrying olive branches in their hands, hence they were called *θαλλοφοροι*, carriers of green boughs. Then followed the men of full age, with shields and spears, and attended by the *μετοικοι*, sojourners, who carried small boats, as an emblem of their coming from other countries, and were hence called *Σκαφηφοροι*, boat-bearers: then followed the women, attended by the wives of the sojourners, who were called *Υδριαφοροι*, from carrying water-pots. Then followed young men, singing hymns to Minerva; they were crowned with millet; next proceeded select virgins of high rank, called *Κανηφοροι*, bearers of baskets; because they carried baskets, which contained necessaries for the celebration of the ceremonies, which were in the custody of the manager of them, and hence called *Αρχιθεωρος*. These virgins were attended by the daughters of sojourners, who carried umbrellas and little seats, and called *Διφρηφοροι*, seat-carriers. The boys followed, in coats worn at processions, and called *πανδαμικοι*. At this solemnity there was a gaol delivery; and it was also usual to present golden crowns to those who deserved well of the commonwealth, and to appoint some to sing Homer's poems; (*Ælian. Var. Hist. viii. 2.—Lycurg. adv. Leocrat. p. 181.*) In these and other quinquennial solemnities, they prayed for the prosperity of the Platæans; (*Pausan. Arcad. 2.—Apollodor. iii. 14. § 7.—Plut. Thes.—Harpocrat. Suidas.*

Suidas.—*Thucydid.* 6. 56.—*Pollux*, 8.—*Lucret.* 2. 71.—*Schol. Aristoph. Ran.* 131.—*Schol. Aristoph. Nub.* 1001.—*Schol. Pindar. Nem. Od.* 10. 65.—*Schol. Sophocl. Œd. Col.* 689.—*Euripid. Hecub.* 468.)

Πανακεια, in honour of Panace; (*Theodorët.*)

Πανδημον, the same with Αθηναια and Χαλκεια; (*Suidas.*)

Πανδια, an Athenian festival, so called from Pandion, by whom it was instituted; (*Suidas.*) It was celebrated after the Διονυσια,

Πανδροσος, an Athenian festival, (*Hesychius.*) in memory of Pandrosus, daughter of Cecrops.

Πανδυσια, public rejoicings, (*Proclus. in Hesiod. Erg.* β.) when intemperate seasons forced the mariner to stay at home.

Πανελληνια, celebrated by an assembly of people from all parts of Greece; (*Eustath. Il.* β.)

Πανιωνια, celebrated by people from all the cities of Ionia; (*Herod. lib.* 1.—*Strabo. lib.* 5.—*Eustath. Il.* δ.) It was in honour of Neptune. If the bull, in this sacrifice, happened to bellow, it was accounted a favourable omen, because that sound was esteemed acceptable to Neptune; (*Hom. Il.* δ.)

Πανος Εορτη, observed annually in honour of Pan at Athens; (*Herod. lib.* 6. cap. 106.) Pan had also a festival in Arcadia; (*Theocrit. Schol. Idyll.* 7.) at which his statue was beaten with Σχιλλαί, sea-onions.

Πανοψια, see Πυανειψια.

Παραλια, in honour of Paralus, an ancient hero; (*Eustath. Odyss.*)

Πωσανεια, at this festival, an oration was made in praise of Pausanias, the Spartan General, who conquered Mardonius at Platæa; (*Pausan. Lacon.*)

Πελοπεια,

Πελοπεία, in honour of Pelops, observed by the Eleans; (*Pausan. Eliac.*)

Πελωρία, a Theffalian festival, fimilar to the Roman Saturnalia; (*Athenæ. lib. 14.*)

Περιπετεα, a Macedonian solemnity; (*Hefychius.*)

Περιφαλλια, the fame with Φαλλαγωγία. See Διονυσία.

Πιτανάτων Εορτή, gymnical exercifes at Pitana; (*Hefychius.*)

Πλυντηρία, in honour of Aglaurus, daughter of Cecrops, or Minerva; (*Hefychius.—Plut. Alcib.—Athenæ. lib. 3.—Pollux, lib. 8. cap. 12.*) They undreffed the ftatue of Minerva, and wafhed it, hence it was called πλυντηρία, from πλυνειν, to wafh. It was accounted an inaufpicious day; and the temples were furrounded with ropes, to prevent men from admiffion; (*Plutarch. Alcibid.*) They carried in proceffion a cluftre of figs, called Ηγητορία, or Ηγητρια, from ηγεομαι.

Πολιεία, a Theban solemnity, in honour of Apollo, furnamed Πολιος, grey, becaufe he was here represented with grey hairs; (*Pausan. Bæotic.*) The victim was a bull.

Πομπῶν Δαιμονος Εορτή; (*Hefychius.*) There was an image at this solemnity, called Στεμματιαιον.

Ποσειδία, or Ποσειδωνία, in honour of Ποσειδων, Neptune, to whom they alfo offered another facrifice, called Ονειλιον; (*Hefychius.*)

Πριαπεία, in honour of Priapus.

Προηροσία, or Πρηροσία, facrifices offered, (*Hefychius.—Suidas.—Aristoph. Schol. Equit.*) προ της αροσεως,

αροσεως, before seed time, to Ceres, surnamed Προηροσια.

Προλογια, celebrated by the people of Laconia, before they gathered their fruits; (*Hesychius.*)

Προμαχια, a festival, in which the Lacedæmonians crowned themselves with reeds; (*Athen. lib. 15.*)

Προμεθεια, in honour of Prometheus, at Athens; (*Aristoph. Schol. Ran.*)

Προσχαιρητηρια, a day of rejoicing, when a new married wife went to the house of her husband; (*Suidas.—Harpocraton.*)

Προτελεια, a solemnity before marriage.

Προτρυγεια, in honour of Neptune and of Bacchus, (*Hesychius*) surnamed Προτρυγης, from new wine.

Προφθασια, so called απο τε προφθανειν, from preventing, or coming before; (*Diod. Sic. lib. 15.*)

Προχαρισηρια, was annually observed by the Athenian magistrates, to Minerva, when the spring first appeared; (*Suidas.*)

Πρωτεσιλαεια, celebrated by the Chersonesians, and Thessalians, (*Pindar. Schol. Isthm. Od. 1.—Lucian. Deor. Con.*) in memory of Protefilaus, who was the first Grecian slain by Hector.

Πυανεψια, an Athenian festival, sometimes called Ποιανοψια, or Πανοψια, (*Harpocraton.—Hesychius.—Plutarch. Thes.*) from boiling pulse, as was usual on that day.

Πυλαια, a festival at Pylæ, called also Thermopylæ, in honour of Ceres; (*Strab. lib. 9.*)

Πυρων Εορτη, the festival of torches; observed at Argos, in memory of the torches lighted by Lynceus

ceus and Hypermnestra, to signify to each other, that they had both escaped from danger; (*Pausan. Corinth.*)

Ραξδος αναληψις, the elevation of the rod; annually observed in the island of Cos, at which the priests carried a cypress tree.

Ραψωδιων Εορτη, a part of the Διονυσια, or festival of Bacchus, at which they repeated scraps of songs or poems, as they walked by his statue; (*Athen. lib. 7.*)

Σαβαζια, nocturnal mysteries in honour of Jupiter Sabazius; (*Clemens, Proterp.*) or in honour of Bacchus, furnamed Sabazius, from the Sabæ, a people of Thrace; (*Diodor. Sicul. lib. 4.—Aristoph. Schol. Vesp.—Harpocraton.*)

Σαρωνια, in honour of Diana, furnamed Saronia, from Saro, the third king of Træzen; (*Pausan. Corinth.*)

Σεισαχθεια, shaking off the burden. A public Athenian sacrifice, in memory of Solon's ordinance, by which the debts of the poor were remitted; (*Plut. Solone.*)

Σεμελη, in honour of Semele, the mother of Bacchus; (*Hesychius.*)

Σεπτηριου, a Delphian festival, every ninth year, in memory of Apollo's victory over Python; (*Plut. Græc. Quæst.*)

Σθενια, at Argos; (*Hesychius.*)

Σκειρα, or Σκιρα, or Σκιροφορια, an annual solemnity at Athens, (*Aristoph. Schol. Conci.—Suidas.—Harpocraton.*) upon the twelfth of Σκιροφοριων, in honour of Minerva, or of Ceres and Proserpina. At
this

this festival was a race called *οσχοφορία*, because they carried vine branches full of grapes in their hands.

Σκιερία, or *Σκιερά*, at Alea in Arcadia, (*Pausan. Arcad.—Pollux, lib. 8. cap. 33.*) in honour of Bacchus, whose image was *υπο τη σκιαδι*, under a shade.

Σκιλλων Εορτη, the festival of sea-onions. It was observed in Sicily; and was a combat, in which boys beat each other with sea-onions, and the victor was rewarded with a bull; (*Theocrit. Schol. Idyll. 7.*)

Σπορτία; (*Hesychius.*)

Στηνια, at Athens, (*Hesychius.—Suidas.*) in which the women lampooned each other.

Στοφεία, at Eretria, in honour of Diana Stophea; (*Athenæ. lib. 6.*)

Στυμφαλία, at Stymphalus, in Arcadia, in honour of Diana; (*Pausan. Arcad.*)

Συγκομισθηρία, see *Θαλυσία*; (*Theocrit. Idyll. 7.—Aristot. ad. Nicom. 8. 11.*)

Συρακουσιων Εορται, Syracusan festivals; (*Plat. Epist. ad. Dion. prop.*) It lasted ten days. Another was celebrated annually; (*Cicero. Orat. in Verr. 4.*)

Συρμαία, games at Sparta; (*Hesychius*) the prize of which was *συρμαία*, a mixture of fat and honey.

Σωτηρία, sacrifices for deliverance from danger; (*Plut. Arat.—Polyb. lib. 2.—Cicer. de Off. lib. 3.*)

Ταινάρια, in honour of Neptune, surnamed *Tænarius*.

Ταλαιδιτης, gymnical exercises in honour of Jupiter *Ταλαιος*; (*Hesychius.*)

Ταυρεία,

Ταυρεΐα, in honour of Neptune; (*Hesychius.*—*Athenæ. lib. 10.*)

Ταυροπόλεια, in honour of Diana Ταυροπόλος; (*Hesychius.*)

Ταυροχολία, at Cyzicus; (*Hesychius.*)

Τεσσαρακονσον, the fortieth day after childbirth.

Τιθνηνῖδια, a Spartan festival, in which Τιθνηναι, nurses, conveyed the male infants committed to their charge to the temple of Diana Corythallia; at which certain ceremonies were performed; (*Hesychius.*) Young pigs were offered in sacrifice; when some danced, who were called Κορυθαλλιστριαι; others employed themselves in buffoonry, and were called Κυριττοι. The entertainment was called Κοπις, and to partake of it, Κοπιζειν. Tents were erected near the temple, in which were beds, covered with tapestry; every one had his portion at supper, and a small loaf, called Φυσικυλλος; a new cheese, part of the belly and tripes, figs, beans and green vetches.

Τιτανια, in memory of the Titanes.

Τληπολεμεια, games celebrated at Rhodes, in memory of Tlepolemus, on the twenty-fourth of Gorpiaeus; (*Pindar. Schol. Olymp. Od. 7.*)

Τονεια, observed at Samos; (*Athenæ. lib. 15.*) in which they carried Juno's image to the sea shore, and offered cakes to it.

Τοξαριδια, at Athens, in memory of Toxaris, a Scythian hero; (*Lucian. Scyth.*)

Τρικλαρια, annually celebrated by the Ionians, in honour of Diana Triclaria; (*Pausan. Achaic.*)

Τριοπια,

Τριοπιά, games sacred to Apollo Triopius. The prizes were tripods of brass; (*Herod. lib. 1. cap. 44.*)

Τριτοπατορεία, in which they prayed for children to the Θεοὶ γενεθλίοι, gods of generation, who were called Τριτοπατέρες; (*Etymolog. Auct.*)

Τριπουνῆται; (*Hesychius.*)

Τροφωνία, celebrated annually at Lebadea, in honour of Triphonius; (*Pindar. Schol. Olymp. Od. 7.*)

Τυπαι; (*Hesychius.*)

Τυρβη, in honour of Bacchus, by the Achæans; (*Pausan. Corinth.*)

Τακινθία, annually observed at Amyclæ in Laconia, (*Pausan. Lacon.*) in memory of the beautiful youth Hyacinthus, with games in honour of Apollo; (*Athenæ. lib. 4.—Hesychius.*)

Τερεσινα, at Argos; (*Plutarch. Virt. Mul.—Polyæn. lib. 8.*)

Τδροφορία, so called ἀπο τὸ φερεῖν ὕδωρ, from bearing water; and observed at Athens, in memory of those who perished in the deluge; (*Etymol. Auct.*) Another of this name was observed at Ægina, to Apollo; (*Pindar. Schol. Nem. Od. 5.*)

Τμνία, in honour of Diana Hymnia, at Mantinea.

Τσηρία, at Argos, in honour of Venus; (*Athenæ. lib. 3.*) from τς, a sow; because sows were sacrificed to this goddess.

Φαγησια, so called from φαγεῖν, to eat; (*Athenæ. lib. 7.*) It belonged to Bacchus.

Φαγων; (*Eustath. Odys. φ.*)

Φαμμασρια; (*Hesychius.*)

Φελλος, to Bacchus: (*Suidas.*—*Aristoph. Schol. Nub.*)

Φερεφαττια, at Cyzicum, in which a black heifer was sacrificed to Proserpine; (*Plutarch. Lucull.*)

Φωσφορια, in honour of Phosphorus or Lucifer; (*Hesychius.*—*Plutarch. in Colot.*)

Χαλκεια, from Χαλκος, brass; in memory of the first invention of working brass; (*Eustath. Il. β.*—*Suidas.*—*Harpocraton.*) It was called Πανδημον, and sometimes Αθηναια.

Χαλκιοικια, annually observed at Sparta, on which young men assembled in arms, to celebrate a sacrifice in the temple of Minerva, surnamed Χαλκιοικος; (*Polyb. lib. 4.*—*Pausan. Phocic. and Laconic.*)

Χαονα, celebrated by the Chaonians in Epirus; (*Parthen. Erot. 32.*)

Χαριλα, observed once in nine years by the Delphians; (*Plutarch. Græc. Quæst.*)

Χαρισια, in honour of Charites, the graces, with dances, which continued all night; and he who was awake the longest, was rewarded with a cake, called Πυραμς.

Χαρισηρια Ελευθεριας, a thanksgiving at Athens, on the twelfth of Βοηδρομιων, which was the day on which Thraſybulus expelled the thirty tyrants, and restored the Athenians their liberty; (*Plutarch. de Glor. Athen.*)

Χαρμουσνα, at Athens; (*Hesychius.*)

Χειροπονια, celebrated by the Χειροπονοι, or handicraftsmen; (*Athen. lib. 8.*)

Χελιδονια,

Χελιδονία, at Rhodes, when the boys begged from door to door, and sung a certain song; which ceremony was called Χελιδονίζειν, and the song itself Χελιδονισμα, because it was begun with an invocation of the Χελιδων, swallow; (*Athenæ.*)

Χθονία, in honour of Ceres, annually observed by the Hermionians; (*Pausan. Corinth.*)

Χιτωνία, in honour of Diana, surnamed Chitonia, from Chito in Attica, where it was observed; (*Calim. Schol. Hymn. in Dian.—Athenæ. lib. 14.*) Another of this name was celebrated at Syracuse; (*Stephan. Byzant. v. Χιτωνη.*)

Χλοεα, at Athens, on the sixth of Θαργηλιων, (*Hesychius.—Eustath. Il. 1.—Pausan. Att.*) to Ceres, surnamed Ευχλοος, fertile; (*Sophocl. Œdip. Colon.*)

Χοες, see Ανθεστηρια.

Χολας, in honour of Bacchus; (*Hesychius.*)

Χυτροι, see Ανθεστηρια.

Ωμοφαγια, in honour of Bacchus, Ωμοφαγος, eater of raw flesh; (*Clem. Proterp.*)

Ωραια, sacrifices, consisting of fruits, offered in spring, summer, autumn and winter, for mild and temperate weather; (*Athenæ. lib. 14.*)

OF THE GRÆCIAN GAMES AND COMBATS.

The games were instituted in honour of the gods or of deified heroes; and always began and ended with a sacrifice. They who obtained the victory, especially in the Olympic games, were highly honoured. On their return home, they rode in a triumphal chariot into the city, the walls being

thrown down to give them admittance; (*Plutarch. lib. 2. Quæst. 6.*) They were honoured with the first places at all shows and games, and maintained at the public charge; (*Xenoph. Coloph. in Epigr. — Cicer. Orat. pro Flacc. — Plutarch. Lucull.*) The honour descended to their relations and to the place of their birth; (*Plutarch. Pelop.*) To every Athenian, one hundred drachms were allowed, who obtained a prize in the Isthmian games; and five hundred drachms to those who were victors in the Olympic games; (*Plut. Solon.*) It was forbidden to give slaves or harlots their names from any of the games; (*Athenæ. lib. 13.*) There were umpires appointed to decide disputes, and adjudge the prizes, who were called *Αισυμνηται*, *Βραβευται*, *Αγωναρχαι*, *Αγωνοδικαι*, *Αθλοθεται*, *Ραβδονομοι*, *Ραβδοδοι*. When the sentence was determined, a herald proclaimed the victor; and a palm-branch was delivered into his hand; (*Plut. Thes.*) The games were termed *Αγωνες*; (*Nicoph. Schol. ad Syn. de Insomn. p. 428.*) Their principal exercises were, *δρομος*, running, called also *ποδωκειη*; *δισκος*, the discus or quoit; *αλμα*, leaping; *πυγμα*, boxing; *παλη*, wrestling; (*Virg. Æn. 3. 281.*) They were called by the general name, *πενταθλον*, quinquertium.

OF RUNNING.

Δρομος, running. This game was in high esteem; (*Hom. Odyss. θ. 147.*) It was performed in a space of ground, called *σταδιον*, which contained one hundred and twenty-five paces. It was also called *αυλος*; (*Athenæ. 3. p. 189.*) The runners were called *σταδιοδρομοι*; (*Pausan. Eliac. ii. 2α.*)

There

There were four kinds of races; (*Schol. Aristoph. Av. 293.*) The *σαδιον*; — the *διαυλος*, which course was twice run over, in making to the goal, and in returning from it; — the *δολικος*, a space of seven stadia; (*Schol. Aristoph. Avib.—Demosth. Encom. p. 686.*) the *οπλιτης*; (*Aristoph. Schol. Av. 293.*) whence are derived the names given to the runners, *σαδιοδρομοι*, *διαυλοδρομοι*, *δολιχοδρομοι*, and *οπλιτοδρομοι*; (*Pollux, iii. 30. 146.*)

The *σαδιοδρομοι*, were those who ran once over the ground; (*Aristoph. Schol. Av. 293.*) the *διαυλοδρομοι*, those who ran twice over it; (*Schol. Aristoph. ibid.*) the *δολιχοδρομοι*, those who ran over it six or seven times; the *οπλιτοδρομοι*, those who ran over it in armour; (*Schol. Aristoph. ibid.*) The stadium had two boundaries; the first, where the course began; the second, where it terminated. The first was termed *εταφεις*; (*Pollux, iii. 30. 147.*) *βαλεις*; (*Schol. Aristoph. Equ. 1156.—Vesp. 546.*) *γραμμη*; (*Schol. Aristoph. Acharn. 482.*) It is also called *αφειτηρια*, (*Schol. Aristoph. Vesp. 546.*) and *υσπληγξ*; (*Anthol. i. 1.*)

The second was termed *τελος*, (*Pollux, iii. 30. 147.*) *τερμα*; (*ibid*) *γραμμη*, (*Pindar. Pyth. Od. 9. 208.—Euripid. Antig. 29.—Electr. 955.—Ion. 1514.*) *ακρα γραμμη*, *στροπος*; it is called also *σαθμην*, and *καμπη*; (*Eurip. Electr. 659.*)

Many combatants ran at the same time on the stadium; (*Anthol. ii. Epigr. 5.*) Those who ran together were called *συναγωνισαι*, *αντιπαλοι*, &c. To endeavour to overtake each other was called *διωκειν*; (*Hesych.*) to come up with him, *καταλαμβανειν*; (*Lucian. Hermot. 564.*) He, who first reached the goal, received a prize, called *αθλον*, and *βραβειον*;

(*Schol. Pind. Olymp. Od. i.*) It was adjudged and decreed by the presidents of the games, who were called βραβεύται; (*Pollux, iii. 30. 145.*) αγωνοθεται; αγωνων διαθεται; ατλοτεται; (*Pollux, iii. 30. 140.*) αθλοθετης; (*Anthol. i. 2.—Sueton. Ner. 53.*)

The prizes were crowns of little value; of olive; (*Pausan. Eliac. Prior. vii. p. 392.—Aristoph. Plut. 586.—Plin. 15. 4.*) of pine; (*Lucian. de Gymn. p. 272.—Plin. 15. 10.*) of branches of the apple tree, loaded with their fruit; and of parsley; (*Pindar. Olymp. 13. 45.—Lucian. de Gymn. p. 272.—Plin. 19. 8.—Juven. 8. 226.*) These crowns were also the reward of the other combatants, as well as of the runners.

To be one of the last in the race, was called υπερειν, υπερεισθαι, καταλειπεσθαι.

OF LEAPING.

Αλμα, leaping, from αλλεσθαι, was performed sometimes with the hands empty; (*Aristot. de Animal. Incess. c. 3.*) sometimes with weights of lead, either in their hands, or on their heads and shoulders. These were called αλτηρες; which were masses of lead or stone, which they held in their hands; and which they threw into the air to augment the elasticity of the body in leaping; (*Lucian. Gymn. p. 289.—Juvenal, 6. 421.—Senec. Epist. 15. 58.*)

The place from which they leaped was called βατη; (*Pollux, iii. 30. 151.*) that to which they leaped, εσκαμμενα, (*Pollux, ibid.*) because it was marked by digging the earth, from σκαμμα, a ditch, or σκαπτω, to dig. Hence arose the proverbial expression,

expression, πηδαν ὑπερ τα εσκαμμενα, to leap beyond the bounds; meaning, an extravagant person. The measure, or the rule to be observed in leaping was termed κανων; (*Pollux, ibid.*)

OF THE DISCUS.

Δισκος, was a sort of round quoit, (*Stat. Theb. 6. 648—656.—Ovid. Met. 10. 184.*) three or four inches thick, which they threw by the help of a thong through a hole in the middle; (*Eustath. in Odyss. θ. 186.*) which was called καλωδιον. He who launched it, held one of his hands near his breast, the other balancing the disk a short time, which was thrown with a circular motion; (*Propert. iii. 12. 10.—Philost. Icon. i. 24. p. 798.*) It was heavy, (*Stat. Theb. 6. 658—700.—Lucian. Gymn. p. 289.*) and composed of stone, brass, copper, or iron; (*Eustath. Odyss. θ. 186.*) The name of it was σολος; (*Hom. Iliad. ψ. 826.*) The word δισκος, is derived from δισκειν, for δικειν, to cast; (*Eustath. Iliad. β. 281.—Eustath. ad Odyss. Δ. 20.—Euripid. Bacch. 600.*) because these quoits were launched into the air; (*Ovid. Met. 10. 178.—Stat. Theb. 6. 681.—Horat. Sat. ii. 2. 13.*)

To throw the disk, was called Δισκοις γυμναζεσθαι, (*Lucian. Dial. p. 209.*) εριζειν περι δισκου, (*Elia. Var. Hist. i. 24.—Philost. Icon. i. p. 799.*) δισκευειν, (*Philost. Icon. xiv. p. 886.*) δισκειν, (*Hom. Odyss. θ. 188.*) δισκως ριπτειν, (*Lucian. Deor. Dial. p. 209.—Hom. Il. ψ. 842.*) δισκως θαλλειν, δισκοβολειν; (*Plin. 34. 8.—Quint. ii. 13. 10.—Pollux, iii. 30. 151.*) the name which was given to the combatants was δισκοβολος. He was the victor who threw his disk

farthest; (*Lucian. Gymn. p. 289*—*Hom. Il. ψ. 841*.—*Odyss. θ. 192*.—*Stat. Theb. 6. 713*.) This healthful exercise is said to have been invented by the Lacedæmonians; (*Lucian. Gymn. p. 298*.—*Martial. 14. 164*.)

OF BOXING.

Πυγμα, boxing, was performed by the combatants, holding balls of stone or lead in their hands, called σφαιραι. Hence this exercise was called σφαιρομαχια. The combatant was called πυκτης, (*Pollux, iii. 30. 150*.—*Phædr. 4. 24*.—*Eustath. in Iliad. ψ. 2*.) or πυγμαχος, (*Hom. Odyss. θ. 246*.) Whence were formed πυκτευσεν, (*Eustath. ad Il. ψ. 653*.) and πυκταλιζειν; from πυξ, a fist. The combatants at first only used their fists; afterwards they used the cestus; (*Hom. Iliad. ψ. 684*.—*Apollon. Rhod. ii. 50*.—*Virg. Æneid 5. 400*.—*Valer. Flacc. 4. 250*.—*Stat. Theb. 6. 720*.)

The cestus was a thong of the hide of an ox newly killed, (*Apollon. Rhod. ii. 52*.—*Valer. Flacc. ibid.*) with a mass of lead, (*Virg. Æneid. 5. 404*.—*Stat. Theb. 6. 729*.) brass, (*Theocrit. 22. 3. and 80*.) or iron, (*Hom. Iliad. ψ. 684*.—*Apollon. Rhod. ibid.*) at the end of it. It was tied round the arm; (*Theocrit. ibid.*) It was called μας or μας βοειος, because it was of the hide of an ox.

The combatant endeavoured to elude the blows of his adversary, by stooping dextrously, (*Virg. Æn. 5. 437*.—*Theocrit. 22. 120*.—*Stat. Theb. 6. 767*.) and to avoid striking himself with his own cestus. He endeavoured to strike at the face of his adversary; (*Anthol. ii. 1. Epig. 1*.) The blow on the face was called υπωπια; (*Aristoph. Vesp. 1377*—and
Schol.

Schol. Pac. 540.) The combatant tried to render himself fleshy, that he might be more able to bear the blows. Hence corpulent persons were called pugiles; (*Terent. Eunuch. act.* 2. *sc.* 3.) He who yielded the victory to his antagonist, acknowledged his defeat by letting his wearied arms fall, (*Theocrit.* 22. 129.) or by sinking to the ground; (*Mercurial.* ii. 9.)

OF WRESTLING.

Παλη, the exercise of wrestling, was the most ancient of the exercises; (*Plutarch. Sympos.* ii. *Problema* 4.) It was performed in the xystus; under a covered portico, where two naked wrestlers, (*Virg. Æn.* 3. 281.—*Stat. Theb.* 6. 832.—*Ovid. Met.* 9. 32.—*Lucian. de Gymn.* p. 270.) anointed with oil, (*Theocrit. Idyll.* ii. 51.—*Diog. Laert. Anachars.*) and rubbed over with dust, (*Ovid. Met.* 9. 35.—*Stat. Theb.* 6. 846.) their arms intertwined, endeavouring to bring each other to the ground; (*Ovid. Met.* 9. 57.—*Stat. Theb.* 6. 859.—*Hom. Iliad.* ψ. 711.) The oil was called κρημα; (*Juvenal.* 6. 246.—3. 68.—*Martial.* 11. 48.—*Plin.* 15. 4.—28. 9.) The dust was taken from a place where it was kept for the purpose; (*Plutarch. Sympos.* ii. *Probl.* 4. p. 638.) The phrase ακοντι νικαν, to conquer with ease, alludes to this custom; (*Herodian.* 8, 6.—*Gellius.* 5. 6.—*Martial.* 7. 66.—*Epicet. Enchirid.* c. 35.)

In the most ancient times, the combatant prevailed whose strength and size were superior. It is said that Theseus was the first who improved this exercise into an art; (*Pausan. Attic.* c. 39. p. 94.)

Ολισειν, (*Aristot. Rhetor.* i. 5. § 36.) κατεχειν,
(*Aristot.*

(*Aristot. ibid.*) συνεχειν, αντιλαμβανεσθαι, (*Lucian. de Gymn. p. 289.*) καταβαλλειν, (*Hom. Iliad. ψ. 727.*) and ρηξαι, were words usually applied to this contest.

He who brought his antagonist thrice to the ground, was the victor; (*Schol. ad. Æschyl. Eumenid. 592.*) Hence the words, τριαξαι, and αποτριαξαι, signify, to conquer, and αποτριαχθηναι, to be vanquished; (*Suidas. — Hesychius. — Pollux, lib. 3. c. 30. — Anthol. lib. 2. c. 1. Epig. 11. — Æschyl. Agamem. 179.*) and hence the victor was called τριακτηρ; (*Æschyl. Agamem. 180.*)

This contest was sometimes called καταβλητικη; because the combatants endeavoured to throw each other down; (*Pausan. Attic.*)

There were two kinds of wrestling; one in which the combatants wrestled on their feet, and erect, which was called ορθια παλη, or ορθοπαλη; another, in which they contended rolling on the ground, which was called ανακλινοπαλη, volutaria. The conquered combatant acknowledged his defeat with his voice, or by holding up his finger. Hence the expression, αιρε δακτυλον, raise your finger, importing, own your defeat.

The Παγκρατιον, comprized both boxing and wrestling; (*Aristot. Rhet. i. 5. § 36.*)

When they fought on the ground, they were sometimes called κολιστικοι. This contest was sometimes called παμμαχιον; and the combatants παμμαχοι; (*Pollux. — Suidas. — Hyginus.*)

OF RACES, AND OTHER EXERCISES.

Horse-races were either performed by single horses, which were called κελητες, or μοναμπυκες; or by

by two horses, on one of which they performed the race, and leaped upon the other at the goal. These men were called *αναβатаι*: if it was a mare on which they leaped, it was called *καλπη*.

In chariots, two, three, or four horses drew them. Hence the words *δυωροι*, *τεθριπποι*, *τετραωροι*. Afterwards, the two middle horses were coupled, and called *ζυγιοι*; the rest were governed by reins, and called *σειραφοροι*, *σειραιοι*, *πειρασειροι*, *παραιοροι*, *αορτηρες*. Mules were sometimes used instead of horses; and the chariots drawn by them were called *απηναι*. The art of the charioteer was to avoid the *νυσσαι*, goals; in which, if he failed, it was disgraceful.

There were other exercises less public, in which musicians, poets and artists contended. In the ninety-first Olympiad, Euripides and Xenocles contended for the honour of being accounted the best tragedian; (*Ælian. Var. Hist. lib. 2. cap. 8.*) Cleomenes recommended himself by repeating some verses of Empedocles, which he had compiled; (*Athenæ. lib. 13.*) Herodotus is said to have fired Thucydides, when a youth, with emulation, by repeating his history at the Olympic games; (*Suidas.*)

Πύσις, the exercise of throwing or darting, was performed sometimes with a javelin, rod, or other large instrument, which they threw out of their hands; which was called *αχοντισμα*; if an arrow, or a javelin cast from a bow, it was called *τοξικη*.

OF THE OLYMPIC GAMES.

There were four solemn games in Greece, consecrated by religion, and called *αγωνες ιεροι*, (*Pollux*,
iii. 30.

iii. 30. 153.—*Pindar. Nem. Od. 2. 5.*) *ιερα αεθλα*, (*Pindar. Olymp. Od. 8. 84.*—*Od. 13. 20.*) and *σεραυιται αγωνες*; (*Xenoph. Memorab. iii. 7.*)

The Olympic games derived their name from Olympian Jupiter; or from Olympia, a city of the Pisæans; or the same with Pisa; (*Stephan. Byzant.*) They are said to have been first instituted after the victory of Jupiter over the sons of Titan; (*Aristoph. Schol.*) Others say, they were first instituted by Pifus; others, by one of the Dactyli, named Hercules; (*Aristot.*—*Aristoph. Schol.*) by Pelops, to the honour of Neptune; by Hercules, to the honour of Pelops; (*Statius. Theb. 6.*) or by Hercules, to Olympian Jupiter, from the spoils taken by Argus, king of Elis, whom he had dethroned and plundered; (*Pind. Olymp. Od. 2.*—*Diodor. Sicul. lib. 4.*) Hercules proposed a crown to the victors, in memory of his own labours. It is also reported that he was himself conqueror in all the exercises, except wrestling, and being unable to find a combatant, Jupiter, having assumed a human shape, contended with him; when, after much grappling, the victory remaining doubtful, the god discovered himself to his son; hence, he was surnamed *Παλαιστης*, wrestler; (*Lycophr. Cass. v. 41.*) It is certain they were in high repute in the time of Iphitus, who was contemporary with Lycurgus; (*Aristot. in Plut. Lycurg.*—*Pausanias.*) He revived these games about four hundred and eight years after the Trojan war, from which time the number of the Olympiads is reckoned; (*Solin. Polyhist. cap. 1.*) They were afterwards neglected till the time of Choræbus, who lived in the twenty-eighth Olympiad after Iphitus; after

after which they were constantly celebrated. This happened in the four hundred and eighth year after the destruction of Troy.

They were celebrated every fifth year, that is, every fiftieth month, which is the second month after the completion of four years. They continued five days; beginning upon the eleventh, and ending upon the fifteenth day of the lunar month, when the moon was at the full. The management of these games belonged sometimes to the Pisæans, but, for the most part, to Eleans, by whom the Pisæans were destroyed; (*Polyb. lib. 4.*) The 104th Olympiad was celebrated by order of the Arcadians, but it was called by the Elians, *Ανολυμπιαδας*, unlawful Olympiads, and left them out of their annals, in which the occurrences at these games, and the names of the victors were recorded.

Till the fiftieth Olympiad one person presided; when two were appointed to that office. In the 103d Olympiad the number was increased to twelve, according to the number of the Elean tribes. In the following Olympiad, the tribes were reduced to eight, by war with the Arcadians, and there were eight presidents. In the 105th, one more was added, and in the 106th, another; and the number of them was ten, till the reign of Adrian the Roman emperor. They were called *Ελληνοδικαι*, and assembled in a place called *Ελληνοδικαιον*, in the Elean forum. Here they resided ten months before the celebration of the games, to superintend the *προ-γυμνασματα*, preparatory exercises, and to be properly instructed by the *Νομοφυλακες*, keepers of the laws. At the solemnity they sat naked, having the
crown

crown of victory before them, till they adjudged it to the victor.

There was a liberty of appeal from the *Ελληνοδικαί* to the Olympian senate ; (*Pausan. Eliac. p. 457.*)

There were officers appointed to keep order, who were called *αλυται*, the same as the *lictores* of the Romans. There was a president over these, called *αλυταρχης* ; (*Etymolog. Auctor.*)

Women were not allowed to be present, under the severe sentence of being cast headlong from a rock ; (*Pausan. Eliac.*) It is however said that Cynisca, the daughter of Archidamus, contended in these games and won the prize ; (*Pausan. Lacon.*) No one, who had not been ten months at the *Gymnasium* at Elis, to perform the preparatory exercises, was allowed to contend. No criminal, or relation to a criminal, was allowed to contend. If any one was convicted of bribing his adversary, he suffered a heavy fine. The combatants were compelled to swear that they had spent ten months in preparatory exercises ; and their fathers and brethren swore, that no unlawful means should be used to obtain the rewards ; (*Pausan. Eliac. Prior. c. 24. p. 441.*)

The wrestlers were appointed by lot. Into a silver urn, called *καλπις*, little pellets were put, about the size of beans, upon each of which was marked a letter, the same letter belonging to every pair. Those, with the same letters, wrestled together. If the number was not even, he who chose the odd pellet, contended with him that had the mastery, and was called *εφεδρος*, coming after the rest. This was esteemed the most fortunate chance, because he contended with one already weary and exhausted ;

ed; (*Cæl. Rhodig. Antiq. Lect. lib. 22. cap. 17.*—*Strabo. 8.*—*Hesychius.*—*Aristoph. Ran. 804.*)

There were also mental as well as corporeal contests at these games. The prize of eloquence, (*Pausan. Eliac. Post. 17. p. 495.*) of poetry, (*Ælian. Var. Hist. ii. 8.*) and the other fine arts was disputed; (*Suidas.*) The prize of the victor in each of these combats was a wreath of wild olive, termed *κοτινος*; (*Aristoph. Plut. 586.*) A prize of small value was chosen, that the combatants might be animated with glory, not stimulated with a hope of gain; (*Lucian. de Gymn.*) Their glory was indeed deemed immortal; (*Cicer. Tusc. Quæst. i. 46.*—*ii. 17.*—*Orat. pro Flacc. c. 13.*—*Horat. Od. i. 1. v. 6.*—*Pindar. Olymp. Od. i. Stroph. Δ. v. 16. 17.*) Statues were erected to them at Olympia, in the wood consecrated to Jupiter; (*Pausan. Eliac. 10.*)

These solemn games not only drew together all Greece, (*Lucian de Gymn. p. 274.*—*Diodor. Sic. 4. c. 55.*) but also foreign nations, from the extremities of Egypt, from Lybia, Sicily, and other countries; (*Pausan. Eliac. 10.*—*Pindar. Olymp. Od. 6. Epod. Γ. v. 14.*) Hence the name, Παιονυγίαι, given to these games.

OF THE PYTHIAN GAMES.

The Pythian games were celebrated near Delphi; (*Pindar. Pyth. Od. 6.*) and are supposed to have been instituted, either by Amphictyon, the son of Deucalion, or by the council of Amphictyones. Others refer them to Agamemnon; (*Phavorinus.*—*Etymol. Auct.*) to Diomedes; (*Pausan. Corinth.*) or to Apollo, when he had overcome Python; (*Ovid. Met.*

Met. i.) They were at first celebrated once in nine years, called *εννεατήρις*; but afterwards, every fifth year; (*Plutarch. Græ. Quæst.*)

The rewards were certain apples consecrated to Apollo; or garlands of laurel; (*Pindar. Pyth. Od. 8. v. 28.*) At first, they were rewarded with laurels of palm or of beech; (*Ovid.*) In the first solemnity, it is said, the gods contended. Others say, at first, there was only a musical contention, in which, he who best sung the praises of Apollo, obtained the prize; which was at first either silver or gold, but afterwards a garland; (*Strab. lib. II. — Pausan. Phoc.*) If the prize was money, the games were called *Αγῶνες ἀργυρεῖται*; if a garland, *αγῶνες στεφανίται, φυλλίται, &c.*

There was another song, called *Πυθικός νομος*, to which a dance was performed. It consisted of five parts, in which the fight of Apollo and Python was represented: *Ανακρεσις*, the preparation to the fight — *Εμπειρα*, the first essay towards it — *Κατακελευσμος*, the action itself, and the exhortation of the gods to be courageous — *Ιαμβοι* & *Δακτυλοι*, the insolence of Apollo over Python vanquished — *Συριγγες*, the hiss of the serpent, as he died. Others make it consist of six parts; *Πειρα*, the preparation — *Ιαμβος*, the reproaches of Apollo to dare Python to the contest; hence the verses called Iambic — *Δακτυλος*, sung to the honour of Bacchus — *Κρητικος*, sung to the honour of Jupiter — *Μητρων*, sung to the honour of Mother Earth — *Συριγγμος*, the hiss of the serpent. By others, it is described — *Πειρα*, the preparation — *Κατακελευσμος*, the challenge — *Ιαμβικος*, the fight, the trumpets sounding war — *Σπονδειος*, from the

foot called the spondee, or from σπένδειν, to offer a libation — Καταχορούσις, Apollo dancing after his victory; (*Jul. Scal. Poet. lib. 1. cap. 23.*—*Pollux, lib. 4. cap. 10.*)

In the third year of the forty-eighth Olympiad, flutes were introduced by the Amphictyones, presidents of these games: but they were soon laid aside. None but boys were to contend in running. Horse-races and chariot-races were afterwards introduced.

OF THE NEMEAN GAMES.

The Nemean games were so called from Nemea, a village and grove, between the cities Cleonæ and Phlius, where they were celebrated every third year. The exercises were chariot-races, and the Πενταθλον. The presidents were chosen from Corinth, Argos, and Cleonæ; and dressed in black; because they were a funeral solemnity in memory of Opheltes, or Archemorus; from αρχη, a beginning, and μορος, death, because his death was a prelude to all the misfortunes that befel the Theban champions; (*Strab. lib. 8.* — *Pausan. Corinth.* — *Eliac. Pindar. Schol. Nem.*—*Stati. Theb. lib. 5.*—*lib. 4.*) hence they were called αγων επιταφιος; (*Schol. Pind. Proleg.*) Others say, they were instituted by Hercules, after his victory over the Nemean lion, (*Pindar. Schol.*) in honour of Jupiter. The victors were crowned with parsley; an herb used at funerals; and supposed to have sprung from the blood of Archemorus; (*Plutarch. Timol.*) At these games also were contests, gymnical and equestrian; (*Pind. Od. 5.*) They were celebrated every three years, on the twelfth day of Boedromion; (*Schol. Pindar. quartâ Hypoth. Nem.* — *Apollodor. iii. 6. § 4.*—*Ælian. Var. Hist. iv. 5.*—*Plin. 19. 18.*)

OF THE ISTHMIAN GAMES.

The Isthmian games were so called from the place where they were celebrated, the Corinthian Isthmus, in honour of Palæmon or Melicertes, son of Athamus, king of Thebes, and Ino, who, through fear of her husband, cast herself, with her son, into the sea, where they were received by Neptune among his divinities. The body of Palæmon was afterwards taken up by a dolphin, and carried to the Corinthian shore, where it was found by Sisyphus, king of Corinth, who honourably interred it, and instituted these funeral games to his memory; (*Pausan. Corinth.*) Others say, that they were instituted by Theseus in honour of Neptune; others, that there were two solemnities, one to Melicertes, another to Neptune; (*Plutarch. Thef.*) The Eleans alone attended these games; (*Pausan. Eliac. α.*) They were observed every third year, or every fifth year, (*Alex. ab. Alex. Gen. Dier. lib. 5. cap. 8.*) with great splendour and magnificence; (*Pausan. Corinth. — Pind. Od. Nem. 6.*) The victors were crowned with garlands of pine leaves; afterwards parsley was given them, dry and withered; (*Plut. Symp. 5. Quæst. 3. — Strabo, 8.*) These games were held in great veneration, (*Pausan. Corinth. c. ii. p. 114.*) on account of the religion by which they were consecrated, and on account of their antiquity; (*Schmid. Proleg. in Isth. p. 4.*) and were continued even after the destruction of Corinth; (*Pausan. Corinth.*)

OF TIME.

It is said that *Ougavos*, king of the Atlantic islands, was supposed to be the father of all the gods, and gave his

his name to the heavens; (*Diodor. Sicul. lib. 3.*) He is supposed to have invented astrology; others however say, that Atlas, and, from him, Hercules, first had the merit of that knowledge; (*Diodor. Sicul. lib. 3.*) and others ascribe it to Hyperion; (*Diod. Sicul. lib. 5.*) others to Endymion; (*Lucian. in comm. de Astrol.—Apoll. Schol. lib. 4.*) and others to Actis or Actæus, who flourished in the time of Cecrops; (*Diod. Sicul. lib. 5.*) The first study of astronomy has been generally ascribed to the Grecian colonies which inhabited Asia. It is supposed to have been learned from the Babylonians or Egyptians; (*Suidas.—Diogen. Laert. in Vit. Philos.—Plin. lib. 2. cap. 76.*)

In the heroic ages the years were numbered by the return of seed-time and harvest. The day was not then divided into equal portions; (*Eustath. Il. λ. 84.—Il. φ. 111.*) They learned the use of the sun dial, and the pole, and the twelve parts of the day, from the Babylonians; (*Herodot. lib. 2. cap. 109.*) In the time of Homer, lunar months were in use; (*Hom. Odyss. ζ. v. 161.*) But they had no settled form of years and months until Thales the Milesian observed that the lunar revolution never exceeded thirty days, and appointed twelve months of thirty days each, by which the year was made to consist of 360 days. To reduce these months to an agreement with the revolution of the sun, he intercalated thirty days at the end of every two years; (*Censorin. lib. de Di. Nat. cap. 18.—Herodot. lib. 1. cap. 32.—and lib. 2. cap. 4.*) Afterwards, Solon observed that the course of the moon was finished in twenty-nine days and a half; and appointed that the months should alternately consist of 29 and of 30 days.

30 days. Thus a year of twelve months was reduced to 354 days, which fell short of the solar year, eleven days, and one fourth part of a day. To reconcile this difference, τετραετης, a cycle of four years was invented. After the two first of which, they seem to have added an intercalated month of twenty-two days; and after the expiration of the two following years, another month was intercalated, consisting of twenty-three days. It was afterwards considered that the forty-five days added by Solon to his period of four years, and containing a full lunar month and a half, would occasion the cycle to end in the midst of a lunar month; to remedy which inconvenience, οκταετης, a term of eight years was instituted instead of the former cycle of four years, to which three intire lunar months were added at several times. After the cycle of eight years no alteration was made, till the time of Meton, who having observed that the motions of the sun and moon fell short of each other by some hours, invented a cycle of nineteen years; termed εννεακαιδεκαετης; in which term, the sun having finished nineteen periods, and the moon 235, both returned to the same position in which they had been nineteen years before.

It was afterwards observed, that in the revolution of every cycle, the moon outwent the sun about seven hours. A new cycle was therefore contrived by Calippus, which contained four of Meton's, or 76 years. At the end of which Hipparchus devised another cycle, which contained four of those of Calippus. Others say, one of Meton's cycles contained eight εννεακαιδεκαετηριδες, or 152 years. This was afterwards divided into two equal parts, and

and from each part one day was taken away ; (*Dodwell de Ann. Vet. Græc.*)

There was no agreement between the Grecian and Roman new moons, (*Plutarch. Romul.*) and the beginnings of the months could not be ascertained ; (*Plutarch. Aristid.*) The Roman January, their first month, was in winter. The Arabians and others began their year in the spring. The Macedonians reckoned Dius the first month, from the autumnal equinox. The ancient Athenian year began after the winter solstice ; the more modern Athenians computed their years from the first new moon after the summer solstice. The Romans, at first, had only ten months ; the last of which was hence termed December. They were afterwards, by Numa Pompilius, increased to twelve. The Egyptians had at first only one month, which was afterwards divided into four. Some of the barbarous nations divided their year into three months ; so did the Arcadians ; who afterwards divided it into four months. The Acarnanians reckoned six months to their year. Some months contained thirty days, others a different number. Some nations computed their months by lunar, others by solar motions ; (*Galenus.*)

The Athenians, after their kalendar was reformed by Meton, began their year upon the first new moon after the summer solstice ; (*Plat. lib. 6. de Leg.*) Their year was divided into twelve months, which contained, alternately, thirty and twenty-nine days. The months of thirty days preceded those of twenty-nine. The former were termed πληρεις, full, and δεκαφθινοί, as ending upon the tenth day : the latter were called κοίλοι, hollow, and εναφ-

ἄννοι, as ending upon the ninth day; (*Galenus, lib. 3. cap. 4.*) Every month was divided into *τριαδεχήμερα*, three decades of days. The first decade was *μηνος αρχομενυ* or *ισχυμενυ*: the second, *μηνος μησαντος*; the third, *μηνος φθινοντος*, *πανομενυ*, or *ληγοντος*; (*Pollux.*) The first day of the first decade was called *νεομηνια*, as happening upon the new moon: the second, *δευτερα ισχυμενα*: the third, *τριτη ισχυμενα*, &c. The first day of the second decade, which was the eleventh of the month, was called *πρωτη μεσαντος*, or *πρωτη επι δεκα*; the second, *δευτερα μεσαντος*, or *δευτερα επι δεκα*; &c. to the *εικας*, the twentieth. The first day of the third decade was called *πρωτη επ' εικαδι*: the second, *δευτερα επ' εικαδι*, &c. Sometimes the numbers were inverted; the first of the last decade was *φθινοντος δεξατη*: the second, *φθινοντος εννατη*: the third, *φθινοντος ογδοη*, &c. The last day of the month was called *Δημητριας*, from Demetrius Poliorcetes; (*Plut. Demetr.*) Before Demetrius, it was called, by order of Solon, *ενη και νεα*, the old and new; because the new moon appeared on some part of that day; (*Plut. Solon.—Aristoph. Schol. Nub.—Suidas.*) It was also called *τριαχας*, the thirtieth; and not only so in the months of thirty, but in the months of twenty-nine days. According to some, the twenty-second day was omitted; others say, the twenty-ninth day; (*Proclus.—Moschopul. in Hesiod. Di. v. 2.*) Thus the lunar year, was called a year of three hundred and sixty days; though, after Solon's time, it really consisted only of three hundred and fifty-four days. Hence the Athenians erected 360 statues of Demetrius the Phalarean; (*Plin. Nat. Hist. lib. 34. cap. 6.*)

The Athenian months were ; 1. Εκατομβαιων, which was πληρης or δεκαφθινος, thirty days. It began on the first new moon after the summer solstice, which answered to the latter part of the Roman June, and the first part of July. It derived its name from the hecatombs usually sacrificed in this month. Its ancient name was Κρονιος or Κρονιων, from Κρονια, the festival of Saturn, which was kept in this month. 2. Μεταγειτνιων, a month of twenty-nine days ; so called from Metagitnia, one of Apollo's festivals. 3. Βοηδρομιων*, thirty days, so called from the festival Boedromia. 4. Μαιμακτηριων, twenty-nine days, from the festival Mæmacteria. 5. Πυανεψιων, thirty days, in which the Pyanepsia were celebrated. 6. Ανθεστηριων, twenty-nine days ; from the festival Anthesteria. 7. Ποσειδεων, thirty days, in which the festival Posidonia was observed. 8. Γαμηλιων, twenty-nine days, sacred to Juno γαμηλιος, the goddess of marriage. 9. Ελαφεβολιων, thirty days, from the festival Elaphebolia. 10. Μουνυχιων, twenty-nine days, in which the Munychia were kept. 11. Θαργηλιων, thirty days, from the festival Thargelia. 12. Σκιρροφοριων, twenty-nine days from the festival Scirrophoria ; (*Harpocraton*. *Gyrald. de Mensib.*—*Pollux*, i. 7. 63.—*Schol. Aristoph. Nub.* 1129.—*Plutarch in Solon.*—*Diogen. Laert.* i. 57.—*Plutarch. Demetr.*)

OF MILITARY AFFAIRS.

The Grecian armies chiefly were formed of free denizons. At the age of eighteen, the Athenians were appointed to guard the city, with its forts ;
hence

* This month was called by the Corinthians Πανεμος ; (*De episth. de Coron.*)

hence they were called περιπολοι; (*Ulpian. in Olynth. 3.*) at twenty they were sent to foreign wars, and the Spartans, at thirty. At threescore, they were allowed to retire. At Athens, no one, above forty years of age, unless in a time of danger, was obliged to serve in war; (*Ulpian. in Olynth. 3.*) The keepers of the revenue, (*Demosth. in Near.*) and those who danced at the festival of Bacchus, were exempted; (*Demosth. in Midian.*) Slaves were also excluded from serving. All, who served, were registered; hence the levy was called καταγραφη, καταλογος, στρατολογία; and to make a levy, καταλογον, or καταγραφην ποιεισθαι. The early Grecians were appointed by lots; (*Homer Iliad ω.*) The foldiers always maintained themselves; none, but those exempted by law, were allowed to absent themselves from service, upon pain of losing the rights of citizens, and of exclusion from the public temples; (*Æschin. Ctesiphont. — Demosth. Timocrat.*) If they made their escape, they were branded with marks in their hands called σιγματα, (*Veget. de re milit. lib. 2. cap. 5.*) εν ταις χειρσι; to distinguish them from slaves who were marked on their foreheads; (*Ælian.*) The Carians were the first who served for pay; (*Strabo. — Hesychius.*) hence the terms καρικοι, and καριμοιροι, are used proverbially for cowards; (*Hesychius.*)

At Athens, in the time of Pericles, foldiers were allowed subsistence-money; (*Ulpian. in Orat. de Synt.*) At first, they had two oboli a day, which in a month amounted to ten drachms; (*Demosth. Phil. 1.*) A common seaman was allowed a drachm a day, with the allowance of a drachm for a servant; (*Thucyd. lib. 3.*) To those who manned the vessel, called

called Παραλος, three oboli were allowed; and four to the foot soldiers. Hence τετρωβολος βιος, is used for a soldier's life; (*Eustath. Odyss. α.*) and τετρωβολιζειν, for serving in the war. The pay of soldiers of cavalry was a drachm a day, called κατασασις; (*Suidas.*) All were obliged to contribute according to the value of their estates. In times of extremity, the rich paid extraordinary contributions. Confederate wars were maintained at the common charge of the allies; (*Plutarch Aristid.*)

OF THE SOLDIERS.

The Grecian armies were composed of different sorts of soldiers. Their main body consisted of foot men; the rest were carried on chariots, horses, or elephants. The foot soldiers were at first of three sorts; 1. Οπλιται, who bore heavy armour, and engaged with broad shields and long spears; (*Suidas.*) 2. Ψιλοι, light-armed men, who fought with arrows and darts, or stones and slings; they were inferior to the heavy-armed soldiers; (*Sophocl. Ajac. v. 141.*) When they had shot their arrows, they retreated behind the shield of the heavy-armed soldiers; (*Hom. Iliad. θ. v. 266.*) 3. Πελτασται, were armed with shields and spears, but of less size than those of the οπλιται. The horsemen were not at first numerous, being those only who could maintain themselves; (*Herodot. lib. 5.*) who afterwards provided substitutes to serve for them; (*Xenoph. Ελλην. lib. 6.*) The art of horsemanship is affirmed to have been taught by the Amazons; (*Lyfias Orat.*) or the Centaurs; (*Paleph. lib. 1.*) or by Bellerophon; (*Plin. lib. 7. cap. 56.*) or by Neptune;

tune; (*Hom. in. Hymn.—Sophocl. Œdip.*) Neptune is hence called Ἰππιός, (*Pausan. Achaic.*) Ἰππαρχός, (*Pindar. Pyth.*) Ἰππηγετής, (*Lycophr. Cass.*) and Ἰπποκῆριος. At first they were governed with a string, or by the voice; (*Silius, Ital. lib. 1.—Ibid. lib. 2.—Strabo, lib. 17.—Lucan, lib. 4.*) afterwards with bridles, having bits of iron, like the teeth of a wolf, and hence called Λυκοί, and Lupi; (*Horat. lib. 1. Od. 8.*) which, some say, were invented by Neptune (*Statius.*) others by the Lapithæ; (*Virgil, Georg. 3. 115.*) or by Pelethronius; (*Plin. lib. 7. cap. 56.*) who was also the inventor of harness, called ἑρματά, and ἐφιππία, made of leather, cloth, or the skin of wild beasts; (*Virgil, Æn. 8.—Statius.—Virg. Æn. 7.*)

They usually leaped upon their horses; (*Virg. Æn. 12.*) or the horses were taught to bow their bodies to receive the rider; (*Pollux, lib. 1. cap. 9.—Strabo, lib. 3.—Silius, It. lib. 10.*) Some, in mounting their horses, got on the backs of their slaves; (*Epit. Xenoph.*) others, by the help of short ladders; which assistance was called ἀναβόλαις. The highways were adorned with stones for this purpose; (*Plutarch. Gracc.—Xenoph. Hipparch.*) Some affirm, that the first heroes were mounted upon horses; (*Lucret. lib. 5.*) others, that they rode to battle on chariots; (*Palæphat.—Homer.*) Their chariots were richly embossed with gold and other metals; (*2. Curtius, lib. 10.—Hom. Iliad x.—Homer Iliad v.*) and adorned with curious hangings; (*Homer Iliad λ.*) They were drawn for the most part by two horses; (*Homer Iliad ε.—Virgil, Æn. 7. 280.*) sometimes a third was added, which
ran

ran first, and was governed by reins, and hence it was called *σειραιος, σειραφορος, παρασειρος, παρηορος*, (*Homer.*) and the rein was called *παρηορια*. Sometimes they drove four horses; (*Hom. Il. θ.—Hom. Odyss. ν.*) Every chariot carried two men; hence it was called *διφρος*; (*Eustathius in Hom.*) The charioteer was called *ηνιοχος*, which was esteemed an office of honour; (*Hom. Iliad θ.—Hom. Iliad ρ.*) He was however inferior in dignity to the warrior, who was called *παραϊεατης*, who sat by him, and directed him to drive; (*Eustath. in Il. θ.*) When he encountered in close fight, he alighted from the chariot; (*Hesiod. Scut.—Virg. Æn. 10.—Hom. Il. ρ. 480.*)

There were other chariots, called *δρεπανοφοροι*, because armed with scythes, with which the ranks were cut down. The teachers of the art of horsemanship were called *ηνιοχαρται*; (*Hesychius.*) If any horseman had been improperly admitted into the roll, he was disfranchised, and became *ατιμος*; (*Lyfias Orat. de Ord. desert.*) They were therefore previously examined by the *Ιππαρχος*, general of the horse, who was sometimes assisted by the *Philarchi*, and senate of five hundred; (*Aristoph. Schol. in Ran.—Xenoph. Hipparch.—Hesychius. ν. Τρυσιππιον.*) Ungovernable horses were rejected; they were examined by the sound of a bell; hence *κωδωνιζειν*, signifies *to prove*, and *ακωδωνισον*, *unproved*; (*Hesychius.*) Horses, worn out with service, were marked on the jaw, and termed *τροχος*, (*Conf. Zenob. Cent. 4. Prov. 41.*) with the figure of a wheel; and sometimes called *τρυσιππιον*.

The horsemen were called by various titles, as *ακροβολισαι*, who annoyed their enemies with missive weapons,

weapons, also δοξατοφοροι, ξυσοφοροι, υπακοντισαι, ιπποτοξοται, κοντοφοροι, θυρεοφοροι. They who had two horses, on which they rode by turns, were called Αμφιπποι, and sometimes Ιππαγωγοι, because they led one of their horses; (*Hom. Iliad* 6. 684.) The Διμαχαι wore armour, not so heavy as that of the foot-soldier, that they might serve either on horseback or on foot; and had always servants attending to take their horses; (*Pollux, lib. 1. cap. 10.*) They were also termed καταφρακτοι and μη καταφρακτοι, heavy and light armed. The horses of the former were guarded with plates of solid brass, which were called προμετωπιδια, παρωτια, παρηια, προσερνιδια, παραπλουριδια, παραμηριδια, παρακνημιδια; (*Pollux, lib. 1. cap. 10.*) sometimes they were made of skins, with plates of metal curiously wrought in plumes or other forms; (*Virgil Æn. 11. v. 770.*) They were also variously adorned, as, with bells, (*Euripid.*) clothing of tapestry, and other work, rich collars, and trappings, called φαλαρα; which is also sometimes called an ornament of the jaws or forehead; (*Aul. Gell. 5. 5.—Xenoph. Cyropæd. 8.—Liv. 9. 46.—Pollux, 10. 12.*)

Camels and elephants were used in later times, which carried into battle towers, in which ten, fifteen, or thirty soldiers were contained; (*Philostroph. Vit. Apollon. lib. 1. cap. 6.*) The beasts themselves trampled the enemy under foot, or tossed them into the air, or terrified them by their noise; (*Q. Curtius. lib. 8.*) They sometimes engaged each other with great fury, tearing their opposers in pieces with their teeth; (*Polyb. lib. 5.*)

OF THE MILITARY ARMOUR AND
WEAPONS.

According to mythology, Mars was the first who wore armour. He employed Vulcan, a smith in the isle of Lemnos, so eminent as to be deified, and honoured with the protection of his own trade; although the people of Lemnos were afterwards branded with infamy for so destructive an invention; hence they are called Σιντιες; (*Homer Iliad α.*) and their country Σιντηις; (*Apoll. Arg. 2.*) Hence also, λημνια κακα, — λημνια χειρ, — λημνιου ελεπειν, a bloody look; (*Eustath. Iliad α.*) The introduction of the use of weapons is also attributed to Bacchus; (*Isidor. Orig. lib. 9. cap. 3.*) The arms of the early heroes were composed of brass; (*Homer. — Pausan. Laconic. Plutarch. Thes. — Hesiod. Oper. et Dieb.*) Even when the use of iron was afterwards introduced, they still retained the same terms; hence χαλκιευς, denotes an iron smith; (*Aristot. Poetic.*) and εχαλκειυσατο, applies to the making of iron helmets; (*Plutarch. Camill.*) Their boots, and some other parts of their arms, were composed of tin; (*Homer Il. ε. — Hom. Il. λ. — Il. υ.*) Gold and silver were also used; but the wearers of such armour were deemed effeminate; (*Hom. Iliad ε.*) Their arms were frequently adorned with various representations, or filled with terrible images to strike terror into the enemy; (*Hom. Il. α.*)

The ancient Greeks were always armed; but afterwards this custom ceased, (*Thucyd. lib. 1.*) and a penalty was imposed upon it; (*Lucian. Anachars.*) They were better furnished with defensive than offensive

offensive weapons; (*Euripid. Schol.—Plutarch. Pelop.*) Their head was guarded with a helmet called *περικεφαλαία*, *κρανος*, *κορυς*, &c. composed of brass or other metals; or the skin of beasts, called from the names of the animals, as *ικτιδην*, *ταυρειν*, *αλωπεκην*, *λεοντην αιγειν*, *κυνην*; the latter was composed of a dog's skin; (*Homer Iliad κ.*) These skins were always worn with their hair, and teeth, to render them more terrible; (*Virgil, Æn. 7. v. 666.—Hom. Iliad κ. v. 261.*) The fore part of the helmet was open; and to its side was fixed a string, which tied it to the neck, which was called *οχενς*; (*Hom. Iliad γ. v. 371.*) That part which covered the eyebrows was called *οφρυες*; that erected over the brow, *γεισον*, the pent-house. Its crest was first used by the Carians, (*Herodot. Clio.—Strabo, lib. 14.*) and called *φαλος*, and *λοφος*; (*Hesychius.—Alcæus.—Hom. Il. γ. 337.—362.*) It was a custom of the Carians to deposit, in the graves of their dead, a little shield and an helmet. *Φαλος*, is supposed to mean the cone, and *λοφος*, the plume; (*Suidas.*) the first was composed of various ornamental materials, the latter adorned with different sorts of paint; and hence called *ευανθης*, *υακινθινοεαφης*; (*Pollux, lib. 1. cap. 10.*) and sometimes with gold; (*Hom. Iliad τ. 610.—Virgil, Æn. 9. 49.*) The crest was for the most part of feathers, or the hair of horses tails or manes; (*Hom. Il. τ. v. 382.*) The private soldiers had small crests; the officers had plumes of a larger size; (*Suidas.—Virgil Æn. 7. v. 785.*) Hence it was called *τρυφαλεια*; when surrounded with plumes, *αμφιφαλος*; when adorned with four plumes, *τετραφαλος*; (*Apollon. lib. 3.—Hom. Il. γ.—Plutarch. Pyrrh.*) The *τριχωσις*, or crest, was sometimes termed *κερας*; (*Suidas.*)

(*Suidas.*) although some had neither crest nor cone; and this helmet was called *καταιτυξ*; (*Hom. Il. κ.*) The helmet, called *σεφανη*, was from an ornament resembling the ridge of a mountain, and had several *εξοχαι* eminences; (*Hesychius.*—*Hom. Il. λ. v. 96.*) The Bœotians chiefly excelled in helmets; (*Pollux, lib. i. cap. 10.*) That of the Macedonians was called *καυση*, which was composed of hides, and served as a covering from the cold; (*Suidas.*) The heroes were proud of wearing the skins of wild beasts; (*Theocrit. Διοσκ.*—*Homer.*—*Virgil Æneid. 5. v. 36.*) They sometimes wore armour of brass, lined with wool, and worn next to the skin, within the coat of mail. This was called *μιτην*; (*Homer Iliad δ.*) The armour called *Ζωμα* or *Ζωσηρ*, reached from the knees to the belly, where it was joined to the brigandine; (*Eustath. in Hom. Il. δ.*) *Ζωσηρ* is most commonly used for the belt, surrounding the rest of the armour; (*Homer Iliad δ.*) But *Ζωνη* is a more general name than *Ζωσηρ*, and signifies the *μιτην*.

The *Θωραξ*, consisted of two parts; one was a defence to the back, the other to the belly; the middle of which was called *γυαλα*, and the extreme parts *πτερυγες*; (*Pollux.*—*Pausan. Attic.*) The sides were coupled together with buttons; (*Pausan. Attic.*—*Sil. Ital. lib. 7.*) *Ημιθωρακιον*, was a half *Θωραξ*, breastplate, said to have been invented by Jason, (*Pollux.*) and in much esteem; (*Polyæn. Strat. lib. 4.*) Some were made of hemp, twisted into small cords, and set close, which were frequently used in hunting, because the teeth of wild beasts could not pierce them; (*Pausan. Attic.*—*Homer Iliad β.*—*Cornel. Nep. in Iphicrat.*—*Plutarch. De-metr.*

metr.) They were of two sorts; one of which consisted of two continued pieces of metal, and was inflexible; called *Θωραξ σιδιος* or *σας*; (*Eustathius*) The other was composed of a beast's hide; set with plates of metal in various forms; sometimes in hooks or rings, sometimes resembling feathers, or the scales of serpents or fishes, to which studs of gold were sometimes added; hence the words *Θωρακες αλυσιδωται, λεπιδωται, φολιδωται, &c*; (*Silius Ital. lib. 5.—Virgil Æneid 11.*) There were sometimes two or three plates over each other; (*Statius. Theb. 7.—Stat. Theb. 12.*) Hence they were called *διπλοι* and *τριπλοι*; (*Virgil Æn. 3. 467.*) They wore also *Κνημιδες*, greaves of brass, copper, or other metal, to defend the legs; (*Hesiod. Scuto.*) they were sometimes of tin; (*Hom. Iliad τ. 612.*) The sides about the ancles were closed with buttons of silver or gold; (*Hom. Il. γ. 330.*)

They also used *Χειρεις*, guards for their hands; and *Ασπς*, a buckler; (*Pausan. Corinthiac. β.*) which was sometimes composed of wicker-work; (*Virg. Æn. 7. 632.*) Hence it is called *ιτεα*; (*Hesychius.*) It was also made of the wood of fig, willow, beech, or poplar; (*Plin. Nat. Hist. lib. 6. cap. 40.*) but most commonly of hides; hence *ασπιδες βοειαι*; these were doubled into folds, and fortified with pieces of metal; (*Homer Il. η. υ. 222.—Hom. Iliad. υ. 270.*)

The principal parts of the buckler were, *Αντυξ*, *ιτυς*, *περιφερεια*, *κυκλος*, its circumference, *ομφαλος*, and *μεσομφαλιον*, a boss in the middle of the buckler, upon which was fixed another prominence, called *επομφαλιον*. *Τελαμων* was a thong of leather, and sometimes

sometimes a rod of metal, reaching across the buckler, by which they hung it on their shoulders; (*Eustath. in Il. β. — Homer. Il. ρ.*) The rod was called *κανων*; (*Hesychius.*) Sometimes it was held by little rings, called *πορπακες*; but it had afterwards a handle, called *οχανον* or *οχανη*; (*Hom. Schol.*) chiefly composed of small iron bars, crossing each other, and resembling the letter *χ*; (*Eustath. in Il. β.*) When the wars were ended, and the bucklers suspended in the temples of the gods, they took off the handles, that they might become unfit for immediate use; (*Aristoph.*) Little bells were hung sometimes upon bucklers to strike terror into the enemy; (*Æschyl.*) The bucklers were chiefly adorned with various figures of beasts and birds, of the celestial bodies, and of the works of nature; (*Herodot. lib. 1. — Plin. 35. 3. — Il. Σ. 478.*) The bucklers of the Argives seem to have been larger than the rest; (*Virgil, Æn. 3.*) and to have covered the whole body; (*Virgil, Æn. 2. — Tyrtæus.*) It was a custom to carry dead soldiers out of the field upon their bucklers; (*Plutarch. Apoph.*) Hence they were called *ασπιδας αμφιζροτας*, and *ποδηνεκεεις*; (*Eustath. Iliad 2.*) Their form was usually round; hence they were called *ασπιδες ευκυκλοι, παντοτε ισαι*, &c.; (*Virg. Æn. 2. 227. — Tyr. Carm. 3. 23.*)

There were shields of different sizes. *Γεγρον* or *γεγρεα* was square; (*Strabo, lib. 15.*) *Θυρεος*, was oblong, and bent inward; (*Pollux, lib. 1. cap. 10.*) *Λαισηιον*, was also oblong, composed of hides with the hair, and was very light; (*Eustath. in Iliad ε.*) *Πελτη*, was a small and light buckler, in the form of a half moon; (*Isidor. Hispal. Orig. lib. 18.*) or of an ivy leaf; (*Xenophon.*) or was a kind of a

quadrangular buckler, wanting the *ιτυς*, or exterior boss; (*Suidas*.) The defensive weapons were called generally *αλεξητηρια*, *σικεπασηρια*, and *προβληματα*. The only offensive weapons used in early times were stones or clubs; (*Horatii. Op.—Lucret. lib. 5*.) These clubs were called *φαλαγγες* and *φαλαγγια*; hence squadrons of soldiers were called *φαλαγγες*; (*Eustath. Iliad. δ*.)

In later times, the weapons most in use were *εγχος* and *δορυ*, spear, the body of which was composed of wood, or ash; (*Homer Iliad π. 143.—Homer Iliad δ. 57*.) The head, *αιχμη*, was of metal. The same was also *σαυρωτηρ*, which was so called, either from *σαῦρος*, a cross; or from *σαῦρος*, a lizard; which it is said to have resembled, being hollow at one end, where it was fixed into the bottom of the spear; and sharp at the other; (*Eustathius.—Pollux, lib. 1. cap. 5.—Hom. Iliad κ. 151.—Aristot. de Art. Poet.*) In time of peace, the spears were reared against pillars, in a long wooden case, called *δερσοδοκη*; (*Homer Odyss. α.—Virg. Æneid. 12. v. 92*.) There were two sorts of spears; (*Strabo, lib. 10*.) The former was used in close fight, and called *δορυ ορεκτον*; (*Homer Iliad β. 543*.) the latter was called, as were all missive weapons, *παλτα* and *βελη*, and used in duels, when the spears were thrown aside; (*Homer Iliad κ.—Iliad γ.—Theocrit. Idyll. κβ. 187*.) The Macedonians had a peculiar spear, called *σαρισσα*, of fourteen or sixteen cubits in length. *Ξιφος*, a sword, was hung in a belt round the shoulders; (*Homer Iliad β.—Hesiod. Scut. Herc.*) The belt reached down to the thighs; (*Homer Odyss. λ.—Virg. Æn. 10. 16*.) Foot soldiers wore the sword on the left,

left, horsemen on the right side; (*Joseph. Excid. Hieros. lib. 3.*) The scabbard was called *κολεος*; close to which was hung a dagger or poniard, called *το παρα μηρον, παραμηνιον, or παραζωνιον ξιφιδιον, παρα-ξιφιδιον*, (*Eustath. Iliad γ.*) or *εγχειριδιον*, and *μα-χαιρα*; (*Homer.*) It was seldom used in fight, but supplied the want of a knife; (*Homer Il. γ.*) Instead of this, a dagger was used, called *ακινακης*; (*Pollux.*) They had sometimes another sword, called *κοπις*, or *ξυναι*, (*Pollux.*) or *ξυηλαι*, (*Xenophon.*) or *κνηστεις*; (*Suidas.—Eustath. Il. λ.—Hesychius.*) It was a small weapon, like a faulchion; (*Plutarch. Apoph.—and Lycurg.*) They adorned the hilt of the sword with various figures and representations. *Αξινη* was a kind of pole-ax; (*Hom. Iliad ν. 611.*) and *πελεκυς*, was nearly the same; (*Hom. Il. ο. 710.*) *κορυνη*, was a club of wood or iron; (*Plutarch. Thes.*)

Τοξον, a bow; which, some say, was invented by Apollo, who was hence called *εκηβολος, εκατηβελτης, εκατος, τοξοφορος, &c.* and who first communicated it to the Cretans, (*Diodor. Sicul. — Isidorus.*) who first used it; (*Pollux, lib. 1. cap. 10.*) Others attribute the invention of it to Scythes, son of Jupiter; (*Plinius.*) and progenitor of the Scythians; (*Lycophr. Cass. 56. — Theocrit. Schol. Idyll. 13. v. 56. — Lycophr. Cass. 914.*) It was made in the form of a half moon; (*Ammian. Marcell. lib. 20. — Athenæ. lib. 10.*) The bows were frequently adorned with gold or silver; but most commonly with wood; though anciently made of horn; (*Hom. Il. δ. 105. — Lycoph. Cass. 564.*) The strings of the bow were sometimes made of horses hair,

and hence called *πτεία*; (*Hesychius*.—*Accius*.) sometimes of hides cut into small thongs; hence *τοξάβοεια*; (*Eustath. in Hom. Il. δ.*) The part to which the string was fixed, called *κορώνη*, was commonly made of gold.

The arrows usually consisted of light wood and an iron head, which was commonly hooked; (*Ovid. de Amor.*) sometimes with three or four hooks; (*Stattius, Theb. lib. 9.*) The heads of arrows were sometimes dipped in poison; (*Virg. Æn. 9. 771.*) although it was deemed a disgraceful practice; (*Hom. Odyss. α. 260.*) Arrows were usually winged with feathers, to increase their force; (*Homer Iliad δ. 116.*—*Oppian. Αλιευκτ. β.*—*Oppian. Κωνηγ. δ.*—*Sophocl. Trachin.*) They were carried to the battle in a quiver, which was usually closed on all sides; (*Eustath. in Il. α.*) The quiver and the bow were carried on their backs; (*Hom. Il. α.*—*Hesiod. scut. Hercul. 130.*—*Virg. Æn. 11. 652.*) In drawing bows, they placed them directly before them, and returned their hand upon their right breast; (*Eustath. Il. δ.*—*Hom. Il. δ. v. 123.*)

There were several sorts of darts or javelins, as *γροσφος*, (*Eustath. Odyss. δ.*) *υστος*, and others; some of which were cast by the help of a strap, girt round their middle, and called *αγκυλη*. The javelin thus cast was termed *μεσαγκυλον*; (*Senec. Hippol.*) They sometimes annoyed their enemies with great stones; (*Hom. Iliad λ. 264.*—*Hom. Iliad ε. v. 302.*—*Hom. Il. η. 270.*—*Iliad φ. 403.*—*Virgil, Æn. 12. 896.*) which were sometimes rolled down rocks upon the heads of their enemies; or were cast out of engines, the most common of which was, *Σφενδονη*, a sling; which

which they handled with great skill, especially the natives of the Belearian islands, who would not allow their young children any food, till they could sling it down from a beam, upon which it was placed; (*Vegetius, de re Milit. lib. 1. cap. 16.*—*Lucius Flor. lib. 3. cap. 8.*—*Diodor. Sicul. lib. 5.*—*Strabo, lib. 3.*) They were furnished in war with three slings, which they either hung about their necks; (*Eustath. Comment. in Dion.*) or were carried, one on their necks, one in their hands, and a third about their loins; (*Lycophr. Schol. v. 635.*—*Ovid. Met. lib. 2. v. 727.*) Some attribute their invention to the Acarnanians; (*Pollux, lib. 1. cap. 10.*) others to the Ætolians; (*Strabo.*) The Achaians were very skilful in its use; (*Liv. lib. 38.*) hence *Ἀχαιικὸν Βέλος*; (*Suidas.*) This weapon was most commonly used by the common and light-armed soldiers, and not by the officers; (*Xenoph. Cyrop. lib. 7.*—*Q. Curtius, lib. 4.*) Its form was extended in length, and broad in the middle; (*Dionys. περιηγ. v. 5.*) composed of the fleece of a sheep; (*Hom. Il. v. v. 599.*) They cast from it arrows, stones, and plummets of lead, called *μολυβδίδες*, or *μολυβδινὰς σφαίρας*; some of which weighed an hundred drachms. Some slings were managed by one, others by two or three cords. In casting the sling, they whirled it twice or thrice about their head; (*Virg. Æn. 9. 587.*) Its force was so great, that no armour was a sufficient defence against it.

They also used *πυροβολοὶ λίθοι*, fire-balls; one sort of which is called *σκυταλία* or *σκυταλίδες*, which were made of wood; and some of them were a foot long, others a cubit; their heads were armed with spikes

of iron, beneath which were placed torches, hemp, or other combustible matter, which being set on fire, were thrown with great force towards the enemy; (*Suidas.*)

The Lacedæmonians were ordered by Lycurgus to clothe their soldiers with scarlet; either because that colour was most durable, or on account of its brightness, (*Xenoph. de Rep. Laced.—Plutarch, Laconic.*) or because it concealed stains of blood; (*Plutarch, Laconic.—Ælian. lib. 6. cap. 6.—Valer. Max. lib. 2. cap. 6.*) the sight of which might give their enemies fresh courage; (*Hom. Iliad λ. 459.*) They always engaged with crowns and garlands upon their heads; (*Xenoph.—Plutarch. Lycurg.*) They usually carried their own provisions, which consisted, chiefly, of salt meat, cheese, olives, onions, &c. For which purpose, they carried vessels made of wicker; (*Aristoph. Schol. Achæarnens.*) with a long narrow neck, called γυλιον; hence men with long necks were called γυλιαυχευες; (*Aristoph. Pac.*)

THE ATHENIAN OFFICERS.

Kings originally held the chief command, who, if they were supposed incompetent, were superseded by some one better qualified; or relieved by one of eminent valour to act under them, as their πολεμαρχος, general; (*Pausan. Attic.*) Afterwards, when the people assumed the government, all the tribes nominated a commander from their own body; (*Plutarch, Cimone.*) No person was eligible to this command, unless he had children and land within the territory of Athens; (*Dinarch. in Demosth.*)

mosth.) which were pledges of his good conduct: sometimes the children suffered for the treason of their father; (*Cicero Epist.* 16. *ad Brut.* — *Virg. Æneid. lib.* 2. 139.) The generals were nominated in an assembly of the people; (*Plutarch. Phocion.*) sometimes with uncontrollable authority; and hence stiled αυτοκρατορες; (*Suidas.* — *Plutarch. Aristid.*) These ten commanders were called Στρατηγοι, and had equal command; in matters of dispute, another person was appointed, called Πολεμαρχος, whose vote, added to the parties disputing, decided the matter; (*Herodot.*) To him the command of the left wing of the army belonged; (*Herodot. Erato.*) By these, who were at first annually elected, all military affairs, at home and abroad, were conducted; (*Demosth. Philip.* — *Demosth. Orat. de Epitri.* — *Plutarch. Phocion.* — *Ulpian. in Midian.*)

There were also ten Ταξιαρχοι, each tribe electing one, who were next in command to the Στρατηγοι. Their authority extended over the foot soldiers, and consisted in the care of marshalling the army, and of the provisions; and they might cashier any common soldier, convicted of misdemeanour; (*Lyfias Orat. pro Mantith.* — *Aristoph. Schol. Avib.*) There were two Ιππαρχοι, who had the chief command of the cavalry under the Στρατηγοι, (*Sigonius de Rep. Athen.* — *Demosth. Midian.*) There were ten Φυλαρχοι, one nominated by each tribe, under the Ιππαρχοι, who were authorised to discharge horsemen, and fill up vacancies; (*Lyfias Orat. pro Mantith.*)

The inferior officers derived their titles from the squadron or number of men under their command;

as λοχαγοι, χιλιαρχοι, εκατονταρχοι, δεκαδάρχοι, πενταδάρχοι, &c.

THE LACEDÆMONIAN OFFICERS.

One person held the supreme command; (*Isocrat. ad Nicocl.—Herodot. lib. 5: cap. 75.*) yet in times of extremity, it was intrusted to two persons; (*Thucyd. lib. 5.*) The title of the general was Βασις; (*Hesychius.*) and was usually held by one of the kings, who, in matters of necessity, had Προδικος, a viceroy or protector; (*Xenoph. de Rep. Laced.—Plutarch. Lycurg.—Herodotus.—Thucydides.—Plutarchus.—Cornelius Nepos.—Pausanias.*) in all civil and military affairs. The authority of the king was absolute in the army; (*Herodot. lib. 6.*) and was sometimes attended by the Ephori, to give him their advice; (*Xenoph. Ελλην. lib. 2.*) or by other sage and prudent counsellors; (*Xenoph. Ελλην. lib. 5.—Plutarch. Agesil.*) The general was guarded by three hundred horsemen, called Ιππηες, who fought about his person; (*Thucyd. lib. 5.*) All those, who had obtained prizes in the sacred games, fought before him; which was considered a most honourable post; (*Plutarch. Lycurg.*) The chief of the subordinate officers was called Πολεμαρχος. The rest were named from the troops under their command, as, Λοχαγωγοι, Πεντηκοσηρες, Ενωμοταρχαι, &c.

THE DIVISIONS, FORMS, AND DISTINCTIONS OF THE ARMY.

The whole army, consisting both of horse and foot, was called Στρατια. The front, μετωπον, or πρωτος ζυγος; (*Pollux. i. 10.*) the right hand man,

πρῶτος αὐτῆς—the wings, κέρατα; (*Thucyd.* 5. 71.) the
 soldiers, and their leader, παραστᾶται—Those in the
 middle ranks, ἐπιστᾶται—the rear, ἑσκατος, or ὀπισθοφυ-
 λαξ; (*Orbicius.*) Πεμπας, was a party of five soldiers,
 whose leader was called Πεμπαδάρχος. Δεκάς, of ten
 soldiers, its leader, Δεκαδάρχος, &c.—Λοχας was a par-
 ty of eight, or twelve, or sixteen, or twenty-five
 soldiers. It is sometimes called σιχος or δεκανία, and
 its leader Λοχαγός. Διμοῖρια or Ημιλοχία, was a half
 Λοχος; its leader, Διμοιριτής or Ημιλοχίτης. Συλλοχισ-
 μος was a conjunction of several Λοχοί; it is sometimes
 called Συσσισ, which consisted of four half, or two
 whole Λοχοί, of thirty-two men. Πεντηκονταρχία or
 Τετραρχία, was usually a double συσσις, consisting of
 four λοχοί, or sixty-four men; its leader was called
 Πεντηκονταρχός or Τετραρχης. Εκατονταρχός, some-
 times called ταξις, consisted of two πεντηκονταρχία,
 containing one hundred and twenty-eight men;
 its leader was sometimes called Ταξιαρχός. To
 every εκατονταρχία were assigned five attendants,
 called ἑκτακτοί: who were, (1.) Στρατοκρυβξ, the
 crier, who cried aloud the words of command;
 (*Homer Iliad* ε. v. 784.) (2.) Σημειοφόρος, the en-
 sign, who gave by signs the commands of the officers
 to the soldiers. (3.) Σαλπιγκτής, trumpeter, who
 signified the officers commands, when signs could
 not be observed, or to animate and encourage the
 soldiers. (4.) Υπηρέτης, was a servant, who waited
 on the soldiers to supply them with necessaries.
 These four were placed next to the foremost rank.
 (5.) Ουραγός, the lieutenant, who brought up the
 rear, and took care that the soldiers did not desert:
 Συνταγμα, παραταξις, ψιλαγία, ξιναγία, was compound-
 ed of two Ταξεῖς, and consisted of two hundred and
 fifty-

fifty-six men. Their commander was called *Συνταγματαρχης*. *Πεντακοσιαρχια*, or *ξεναγια*, contained two *συνταγματα*, five hundred and twelve men. The name of the commander was, *Πεντακοσιαρχης* or *Ξεναγος*. *Χιλιαρχια*, *συςρεμμα*, was the *Πεντακοσιαρχια* doubled, one thousand and twenty-four men. The commander was called *Χιλιαρχος*, *Χιλιοςος*, or *Συςρεμματαρχης*. *Μεραρχια*, sometimes called *τελος*, and *επιξεναγια*, two thousand and forty-eight. The commander was called *Μεραρχης*, *Τελαρχης*, or *Επιξεναγος*. *Φαλαγγαρχια*, sometimes called *Μερος*, *αποτομη κερατος*, *σιφος*, and *στρατηγια*, was compounded of two *τελη*, was four thousand and ninety-six, or four thousand and thirty-six. The commander was called *Φαλαγγαρχης* and *Στρατηγος*. *Διφαλαγγια κερας*, *επιταγμα*, and, some say, *μερος*, consisted of eight thousand one hundred and thirty-two. The commander was called *Κεραρχης*. *Τετραφαλαγγαρχια*, consisted of sixteen thousand three hundred and eighty-four. The commander was called *Τετραφαλαγγαρχης*. *Φαλαγξ*, sometimes means twenty-eight men, sometimes eight thousand; but a complete *Φαλαγξ*, is said to be the same with *τετραφαλαγγαρχια*. Various other numbers were also signified by it. The commander was called *Φαλαγγαρχης*, *Μηκος φαλαγγος*, was the length or first rank of the *φαλαγξ*; and is the same with *μετωπον*, *προσωπον*, *τομα*, *παρταξις*, *πρωτολογια*, *πρωτοσαται*, *πρωτος*, *ζυγος*, &c. The ranks behind were called, according to their order, *δευτερος*, *τριτος*, *ζυγος*, &c. *Βαθος*, or *παχος φαλαγγος*, sometimes called *τοιχος*, was the depth of the ranks, from front to rear. *Ζυγοι φαλαγγος*, were the ranks taken according to the length of the phalanx. *Στιχοι* or *Λοχοι*, were the files

files measured according to the depth. Διχοτομία φαλαγγος, the distribution of the phalanx into two equal portions, which were called πλουραι, κερата, &c. wings: the left was κερας ευωνυμον, and ουρα; the right, κερας δεξιον, κεφαλη, δεξιον ακρωτηριον, δεξια αρχη; &c. Αραρος, ομφαλος, συνοχη φαλαγγος, the middle part between the wings. Λεπτυσμος φαλαγγος, the lessening the depth of the phalanx, by cutting off some of its files. Ορθια, ετερομηκης, or παραμηκης φαλαγγξ, in which the depth exceeded the length. Πλαγια φαλαγγξ, was broad in front and narrow in flank; (*Ælian. Tactic.*) Δοξη φαλαγγξ when one wing was advanced near the enemy to begin the battle, the other keeping at a convenient distance. Αμφισομος φαλαγγξ, when the soldiers were placed back to back. Αντισομος φαλαγγξ, was formed length-ways, and engaged at both flanks. Αμφισομος διφαλαγγια, when the leaders were placed in both fronts, and the Ουραγοι, who followed the rear, transplanted into the middle. Αντισομος διφαλαγγια, was contrary to the former, having the Ουραγοι, and their rear on two sides, and the rest of the commanders, who were placed at other times in the front, in the midst, facing each other; in which form, the front opening in two parts, so closed again, that the wings succeeded in its place, and the last ranks were transplanted into the former place of the wings. Ομοιοσομος διφαλαγγια, was, when both the phalanxes had their officers on the same side, one marching behind the other in the same form. Ετεροσομος διφαλαγγια, when the commanders of one phalanx were placed on the right flank, and the other, on the left. Πεπλεγμενη φαλαγγξ, when its form was changed, as the way required
through

through which it marched. *Επικαμπης φαλαγξ*, represented a half moon, the wings turned backwards, and the main body advanced toward the enemy, or, on the contrary. The same was called *κυρτη* and *κοιλη*, convex and hollow. *Εσπαρμενη φαλαγξ*, when the parts of the battalia stood at an unequal distance from the enemy. *Υπερφαλαγγισις*, when both wings were extended beyond the front of the opposing army; when only one, it was called *υπερκερωσις*. *Ρομβοειδης φαλαγξ*, called also *σφηνοειδης*, a battalia with four equal sides, but not rectangular, representing the figure of a diamond; (*Ælian. Tact. ic.*) *Εμβολον*, was a rhombus divided in the middle, having three sides, and representing the figure of a wedge, or the letter Δ. *Κοιλεμβολον*, was the *εμβολον* transversed, representing the letter V. *Πλινθιον*, *Πλινθια*, an army drawn up in the figure of a brick or tile, with four unequal sides; its length was extended towards the enemy, and exceeded the depth. *Πυργος*, was the brick inverted, being an oblong square, like a tower, with the small end towards the enemy; (*Hom. Iliad. μ. 43.*) *Πλαισιον*, had an oblong figure, approaching nearer to a circle, than quadrangle. *Τερηδων*, was an army extended in length, with a few men in a rank; when the roads could not be passed in broader ranks; the name is taken from a worm that insinuates itself into little holes of wood. Hence the term *φαλαγξ ξιφοειδης*. *Πυκνωσις φαλαγγος*, was ranging the soldiers close together, being confined to two cubits: they were generally allowed four cubits. *Συνασπισμος*, was closer than the former, one cubit only being allowed to each. It is so called from bucklers, which were all joined close

to each other. *Ιλη*, represented the figure of an egg, into which the Theſſalians uſually ranged their horſe; (*Ælian. Tactic.*) It uſually ſignifies a troop of ſixty-four men; ſometimes of any number. *Επιλαρχια*, contained two *ιλαι*, one hundred and twenty-eight. *Ταραντινρχια*, conſiſted of two hundred and fifty-fix. They commonly uſed a ſort of horſemen called *Ταραντινοι* or *Ιππαγωνιſται*, who annoyed the enemy with miſſive weapons. *Ιππαρχια*, contained five hundred and twelve men. *Εφιππαρχια*, contained one thouſand and twenty-four. *Τελος*, contained two thouſand and forty-eight. *Επιταγμα*, contained four thouſand and ninety-fix.

The diviſions of the Lacedæmonian army had peculiar names. The whole army was divided into *Μοραι*, regiments; ſome make the number of each to conſiſt of five hundred, others of ſeven hundred, and others of nine hundred; (*Plutarch. Pelop.*) though afterwards they did not conſiſt of more than four hundred in each; who were all foot ſoldiers. The commander was called *Πολεμαρχος*; (*Xenoph. de Rep. Laced.*) and the ſubordinate officer, *Συμφορευς*; (*Xenoph. Ελλην. lib. 6.*) *Λοχος*, was the fourth part of a *Μορα*; though it is ſaid there were five *Λοχοι* in every *Μορα*; (*Hefychius*) and four *Λοχαγωγοι*. *Πεντηκοſυς*, was either the fourth part or half of a *Λοχος*, and contained fifty men. The commander was ſtiled *Πεντηκοντηρ*, *Πεντηκοντατηρ*, or *Πεντηκοſτηρ*. There were eight of theſe in every *Μορα*. *Ενωματια*, was either the fourth part, or the half of *πεντηκοſυς*; and contained twenty-five men. They were ſo called, becauſe they were bound by an oath to be loyal to their country; (*Hefychius.*) The commander was called *Ενωμοταρχης*, or *ενωμοταρχος*. There were

were sixteen of them in every *Μορα*; (*Xenophon.*) *Προταξις*, was the placing any company of soldiers before the front of the army, to begin the fight with missive weapons. *Επιταξις*, was the placing the soldiers in the rear. *Προσαξις*, when to one or both flanks of the battle, part of the rear was added; the front of those that were added, being in the same line with the front of the battle. *Υποταξις*, when the wings were doubled, by bestowing the light-armed men under them in the form of a three fold door. *Ενταξις*, *παρενταξις* or *προσενταξις*, placing together of different sorts of soldiers. *Παρεμβολη*, filling up the vacant spaces in the files, by soldiers of the same kind. *Επαγωγη*, a continued series of battalions in marches, drawn up behind each other in the same form, that the front of the latter was extended to the rear of the former. *Παραγωγη*, when the phalanx proceeded in a wing, not by file, but by rank, the leaders marching on one side; when towards the left, it was called *ευνομος παραγωγη*; when toward the right, *δεξια παραγωγη*. *Επαγωγη* and *Παραγωγη* were distinguished into four kinds: when they marched on, preparing for the enemy only on one side, they were called *επαγωγη* or *παραγωγη μονοπλουρος*; when on two sides, *διπλουρος*; when on three, *τριπλουρος*; when every side was ready, *τετραπλουρος*. The motions of the soldiers, when commanded by their officers were called *κλισεις*—*κλισις επι δορυ*, to the right; because they managed their spears with their right hands. *Επανακλισις*, the retrograde motion. *Κλισις επ' ασπιδα*, to the left; their bucklers were held in their left hands. *Μεταβολη*, was a double turn to the left hand, by which they turned their backs to what they before fronted. Of this motion there were two sorts;

sorts; (1.) Μεταβολη απ' ἑραν, by which they turned from front to rear, which is termed ἑρα; and their backs were turned towards their enemies; hence it is called μεταβολη απο των πολεμιων. It was effected by turning to the right. (2.) Μεταβολη απ' ἑρας, or επι πολεμιων, from rear to front, by which they turned their faces to their enemies, by moving twice to the left. Επιστροφή, when the whole battalion, joined man to man, made one turn, either to the left or the right. Αναστροφή, opposed to επιστροφή, the return of such a battalion to its former station. Περισπασμος, a double επιστροφή, by which their backs were turned to the place of their faces. Εκπερισπασμος, a treble επιστροφή, or three wheelings. Εις ὀρθον απο δειναι, or επ' ὀρθον αποκαταστησαι, to turn about to the places in which they were at first. Εξελιγμος, Εξελισμος, or Εξελισις, counter-march, by which every foldier, one marching after another, changed the front for the rear, or one flank for another. There are two sorts of counter-marches, κατα λοχες, and κατα ζυγα, one by files, the other by ranks. They were also further divided into three sorts; (1.) Εξελιγμος Μακεδων κατα λοχες, a motion which removed the army into the ground before the front, and the faces of the soldiers turned backwards; (2.) Εξελιγμος Λακων κατα λοχες, this motion took up the ground behind the phalanx, and the soldiers faces turned the contrary way; it was made from front to rear; (*Ælian. cap. 28.*) (3.) Εξελιγμος Περσικος, or Κρητικος, κατα λοχες, was sometimes termed χορειος, because managed like the Grecian chori, which, ordered into files and ranks, like soldiers in battle array, and moving forward toward the brink of the stage, when they could pass no further, retired, one through

through the ranks of the other. *Εξελιγμός κατὰ ζυγα*, counter-march by rank, was contrary to counter-march by file; in the former, the motion was in length of the battalia flankwise, the wing either marching into the midst, or quite through the opposite wing. It was performed several ways. *Διπλασιασάαι*, was to double or increase the battalia, which was effected in two ways; sometimes the number of their men was augmented, remaining still upon the same space of ground; sometimes the soldiers, continuing the same in number, were so drawn up by thinning their ranks and files, that they took up a larger space than before. Thus were occasioned four sorts of *Διπλασιασμοί*, which were made by counter-marches. (1.) *Διπλασιασμος ανδρων κατὰ ζυγα* or *κατὰ μηκος*, when fresh men were inserted into the ranks, the length of the battalia being still the same; but standing closer than before. (2.) *Διπλασιασμος ανδρων κατὰ λοχες*, or *κατὰ βαθος*, was when the files were doubled, their ground being of no greater extent than before, by ranging them in close order. (3.) *Διπλασιασμος τοπικα κατὰ ζυγα*, or *κατὰ μηκος*, when the length of the battalia was increased, without the accession of new forces, by placing the soldiers at a greater distance. (4.) *Διπλασιασμος τοπικα κατὰ λοχες*, or *κατὰ βαθος*, when the depth of the ground became greater, not by adding new files, but by separating the old to a greater distance. The soldiers were all rendered expert in the military exercise, by *τακτικοί*, public professors, before they were admitted into the field of battle; (*Schol. Aristoph. Av. 352.—Acharn. 1073.—Eustath. in Il. Δ. 254. 357.—Ælian. Τακτ.—Suidas.*)

OF PEACE AND WAR, AMBASSADORS, &c.

Before the Greeks declared war, they published an account of the injuries they had received, and demanded reparation by ambassadors; (*Statius, Theb. 2. v. 368.*—*Homer Iliad γ. v. 205.*—*Iliad λ. v. 124.*) Invasions, without previous notice, were considered rather as robberies than legitimate wars; (*Polybius, lib. 4.*) Ambassadors were usually persons of great worth, and high station, and their character was held sacred; (*Herodot. Polymn. cap. 134.*) They were under the protection of Mercury; because it is supposed that they derived their high character from the honour paid to the *κρυαῖες*, heralds, because descended from Ceryx, son of Mercury; (*Eustath. in Iliad x.*) When Ulysses was cast upon unknown coasts, he sent a herald to protect the men from danger or injury; (*Eustath. Il. α.*) They were called the messengers, not of men, but of Jupiter; (*Hom. Il. α.*—*Statius Theb. lib. 2. v. 371.*) The heralds of Athens were all of one family, descended from Ceryx, son of Mercury and Pandrosus, daughter of Cecrops, king of Athens. The Lacedæmonian heralds were descended from Talthybius, herald of Agamemnon, who was honoured with a temple and divine worship at Sparta; (*Herodot. Polymn. cap. 134.*—*Pausanias. Laconic.*) They carried in their hands a staff of olive or laurel, called *κρυαῖον*, around which were folded two serpents, with erected crests, as an emblem of peace; (*Plin. lib. 29. cap. 3.*) The Athenian heralds frequently made use of the *Εἰρησώμνη*, a token of peace and plenty, being an olive branch covered with wool, and adorned with the fruits of the

earth. *Κηρυκες*, heralds, were supposed to differ from *πρεσβεις*, ambassadors; inasmuch as the latter were employed in treaties of peace, the former to declare war; (*Suidas.*) but this distinction was not perpetual; (*Eustath. in Hom.*) There were two sorts of ambassadors; one had a limited, the other an unlimited authority, and hence called *πρεσβεις αυτοκρατορες*. It was the custom of the Spartans to appoint men to these offices, between whom there was not a good understanding; as it was supposed that they would not trust each other in any conspiracy against the good of the commonwealth; for the same reason they always excited a rivalry between their kings; (*Aristot. Polit. lib. 2.*) Their leagues were of three kinds, (1) *σπονδη, συνθηκη, ειρηνη*, peace, by which both parties and their allies ceased from hostilities: (2) *Επιμαχια*, by which they were bound to assist each other, in case of invasion: (3) *Συμμαχια*, by which they were bound to assist each other, not only when they invaded others, but when they were themselves invaded; (*Suidas.*)

Their treaties were engraved upon tables, and fixed up in public places; (*Thucyd. de Bell. Pelopon.*) Sometimes the contracting parties exchanged certain *συμβολα*, which might be produced as evidence of the agreement. The covenant itself was also so called; (*Harpocrat. Συμβολον.*) It was usual for states in alliance with each other, interchangeably to send ambassadors, who should repeat, in public, the covenants, and thus confirm their former treaty.

When they declared war, they sent a herald; who bade the person, who had given the injury, to prepare for an invasion; and sometimes a spear was

cast, in token of defiance. The Athenians frequently let loose a lamb into the territories of their enemies; intimating that they should be laid waste, and become a pasture for sheep; (*Suidas.*) Hence *αρνα προβαλλειν*, was used for entering into a state of war.

They consulted the gods before they engaged in war; nor were the soothsayers and diviners forgotten; oracles were enriched with presents; and they had recourse to all prophetic divinities; (*Herodot. lib. 1.*) When they had resolved to begin the war, sacrifices were offered, and large vows were made, which were to be paid upon the success of their enterprize. Any inauspicious omen was sufficient to retard their march. The Athenians never marched before the seventh, *εντος εβδομης*; (*Hesychius.—Aristoph. Schol. Equit.*) Hence the proverb *εντος εβδομης*, was applied to those who undertook any business at an improper time; (*Zenobius Cent. 3. Pro. 79.*) The Lacedæmonians were prohibited from marching before the full moon; (*Lucian. Astrol.—Herodot. lib. 6.*)

THE CAMPS.

Their camps were originally built in a spherical figure; (*Xenoph. de Rep. Lac.*) and they were accustomed frequently to remove them; (*Plutarch Apoph.—Xenoph. de Rep. Lac.*) The most valiant of the soldiers were placed at the extremities, the rest in the middle; (*Homer Iliad θ. 222.*) If they designed to remain long in their camps, they erected altars to the gods, and divine worship was performed; in the same place public assemblies were called together, when the general had any thing to communicate to his soldiers; here also

courts of justice were held, in which all controversies among the soldiers were decided, and criminals sentenced to be punished; (*Homer Iliad* λ. 806.) They usually fortified their camps with a trench and wall, on whose sides they erected turrets, from which they annoyed their enemies with missile weapons; (*Homer Iliad* η. υ. 436.) Their discipline was not always rigid and severe; (*Plutarch. Cleom.*) They were allowed more liberty in the camp than in the city; (*Herodot. lib. 7. cap. 208 and 209.*) They were allowed to use costly arms, fine clothes, and to curl and perfume their hair; (*Aristoph. Nub. act. 1. sc. 1—Aristoph. Equit. act. 3. sc. 2.*) Many changes were afterwards made in their discipline, and they were prohibited from decking their hair; (*Aristoph. Schol. Equit.*)

THE GUARDS.

Their guards were φυλακαι ημεριναι and νυκτεριναι, upon duty by day, and others by night. At several hours in the night, officers called περιπολοι, walked round the camp, and visited the watch. They carried a small bell, called κωδων, at whose sound the soldiers were to answer; (*Suidas.—Thucyd. lib. 4.*) The Lacedæmonian guards were not allowed to have their buckler, that, being unarmed, they might be more cautious; (*Tzetes. Chiliad. 9. Hist. 276.*) The rest slept in their armour, that they might be prepared upon any alarm; (*Xenophon.*) It was a custom of the Spartans to keep a double watch, one within the camp, to watch their allies, lest they should suddenly desert; the other upon some eminence, to watch their enemies; (*Xenophon.*)

OF BATTLE.

Before battle, the foldiers always refreshed themselves with victuals; (*Homer Iliad* τ. v. 155.) The commanders then drew up their whole army, trusting the event to a single force; (*Iliad* δ. 297. — *Plutarch. de Hom.*) The general made a speech to his foldiers, which sometimes had an animating effect; (*Pausan. Messen.* — *Diodor. Sicul. lib. 15.* — *Justin. lib. 3.*) Before they engaged, they endeavoured, by prayers, sacrifices, and vows, to engage the assistance of heaven; and sung a hymn to Mars, called παιαν εμβατηριος; and the hymn sung to Apollo after a successful battle, was called παιαν επινικιος; (*Thucyd. Schol. lib. 1.*) The Spartans sacrificed to the muses, which was designed to soften their anger, (*Plutarch. περι αοργησιας*) or to animate them to noble exploits; (*Plutarch. Lycurg.*) The soothsayers inspected all the sacrifices, and, till the omens were favourable, they chose to surrender their lives to the enemy, rather than to defend themselves; (*Plutarch. Aristid.*)

OF SIGNALS AND STANDARDS.

The signals were called συμβολα and σημεια; (*Ælian. Var. Hist. c. 34.*) συμβολα were of two kinds, φωνικα or ορατα, pronounced by the mouth, or visible to the eye. The first are termed συνθηματα, the latter παρα-συνθηματα. Συνθημα, the word, was communicated by the general to the subordinate officers, and by them to the whole army; by which friends might be distinguished from enemies. It usually contained some good omen, or the name of some deity or general; (*Xenoph. Cyrop. lib. 7.* — *Appian. Bell. Civ. lib. 2.* —

Valer. Max. lib. 1. cap. 5.—Thucyd. 4. 112.—Polyæn. i. 11.) This custom sometimes proved of fatal consequence; (*Thucyd. lib. 7.—Polyæn. lib. 1*) Παρασυνθημα, was a visible mark of distinction, as nodding their heads, waving their hands, or any other particular motion; (*Onofand. Strateg. cap. 26.*) Σημεια, were ensigns or flags, the elevation of which was a signal for battle, and the depression of it, to cease; (*Suidas.—Thucyd. Schol. lib. 1.*) Some of these were adorned with images of animals, or other things: (*Plutarch. Lysand.—2. Curtius, lib. 3.—Plutarch. Pelop.—Cornel. Nep. Epaminond.*) The Σημειον was frequently a purple coat upon the top of a spear; (*Plutarch. Cleom.—Polyæn. i. 48.*) though other colours were sometimes used; (*Polybius, lib. 2.*) The ancient signals were lighted torches thrown from both armies, by men called πυρφοροι or πυροφοροι, who were priests of Mars, and of sacred character; having cast them, they retired in safety; (*Euripid. Schol. Phæn.—Lycophr. Schol. v. 250.—and 1298.*) Hence in furious battles, εἰς αὐτὸν πυρφορος εἰσῶθη, not even a torch-bearer escaped, was a common expression; (*Lycophr. Cass. 1295.—Statius, Theb. 4. v. 5.—Claudian. de Rapt. Prof. lib. 1.*) When this custom ceased, Κοχλοοι, shells of fishes were used, which they sounded in the manner of trumpets, before those instruments were invented or in use; (*Tzetzes in Lycophr. 250.—Theognis.—Ovid. Met. lib. 1.—Theocrit. Idyll. αβ. 75.—Lycophr. Cass. 249.—Eustath. in Iliad ξ.—Hom. Il. ο. 219.—Schol. in. Il. ο. 219.—and Il. φ. 388.—Virgil. Æn. 6. v. 175.*)

Trumpets were afterwards used, of which there were six sorts; (*Eustath. in. Il. σ.*) (1.) The first was invented by Minerva, the patroness of arts; hence she was called Σαλπιγξ; (*Lycophr. Cass. 915.—Hesychius. —Phavorin.*

—*Phavorin.*) It is also said that it was invented by Tyrrhenus, one of the sons of Hercules; (*Pausan. Corinth.*) (2.) The second was the Egyptian trumpet, called *Χυση*, the invention of Osiris; its shape was round; and it was used at sacrifices to call the assembly together; (*Eustath. Il. σ.*) (3.) The third was called *καρυυξ*, and invented in Gallia Celtica. It gave a shrill sound, but was not large. It was cast in a mould, and its mouth was adorned with the figure of some animal. They had a pipe of lead, through which they blew into the trumpet when they sounded. (4.) The fourth was called *Βοῖνος*, from *Βας*, the figure of an ox upon its orifice; it had a deep bass sound, and was used in Paphlagonia. (5.) The fifth was invented in Media, had a deep note, and was sounded by help of a pipe, composed of reeds. (6.) The sixth was called *Σαλπιγξ Τυρρηνικη*, because invented by the Tyrrhenians, (*Sophocl. Schol. Ajac. 17.*—*Suidas.*—*Diodor. Sic. lib. 5.*) or by Tyrrhenus, son of Hercules; (*Hygin. Fab. 274.*) Its orifice was cleft, and sent forth a loud and shrill sound; (*Sophocl. Ajac. 16.*) There were other sorts of trumpets, but of less note; (*Suidas.*—*Sophocl. Schol. Ajac.*)

There were other instruments used in sounding alarms; as, the *σειγξ*, pipe, in Arcadia; the *πηκτις*, sometimes called *μαγαδις*, in Sicily; *αυλοι*, flutes, used in Crete; (*Polyb. lib. 4.*) others used lutes, or viols, (*Aul. Gell. lib. 1. cap. 11.*—*Martian. Cap. lib. 11.*) or harps; (*Athenæ. lib. 12. and 14.*—*Eustath. Il. ψ.*—*Plutarch. lib. de Music.*) He who sounded the alarm was called, by the Cretans, *Ιερίος*; by others, *Ιεουκτηρ*, (*Hesychius.*) from a trumpet, called *Ιεουξ*. The Lacedæmonians began

their engagements with a concert of flutes; (*Xenophon*.—*Maxim. Tyrr. Diff.* 12 and 21.—*Quintil. lib.* 1, cap. 16.—*Thucyd. lib.* 5.—*Valerius Max. lib.* 2, cap. 6.—*Plutarch. Lycurg.*) The rest of the Grecians advanced with eagerness, and gave a general shout, called αλαλαγμος, from the soldiers repeating αλαλ; (*Polyæn.* i. 2.—*Pollux.* i. 10,) the word αλαλητον was used; (*Il.* ε. 436.) Sometimes they cried, ελελευ; (*Suidas.*) The first author of this shout was Pan, who acted under Bacchus, in his Indian expedition; where being encompassed in a valley by an enemy, superior in number, he advised Bacchus to order his men in the night to give a general shout, which so surprized the enemy that they fled with precipitation; (*Polyæn. Strat. lib.* 1.)

The custom of shouting was used by almost all nations; (*Hom. Il.* δ. 452.—*Il.* γ. 1.—*Il.* π. 279—267.) Hence φυλοπισ, αὔτη, and βον, are synonymous with μαχη. A loud voice was a high recommendation of the character of commanders, for the terror with which it impressed their enemies; (*Eustath. Iliad* β.—*Il.* γ.—*Il.* λ.—*Plutarch. Coriol.*) In the early times, generals fought at the head of their armies; hence they are called προμαχοι, and προμοι; (*Hom. Il.* γ. v. 16.—*Il.* π. 218.) Where the alarm was sounded by soft music, the retreat and other orders were signified by louder instruments; (*Polybius, lib.* 2.) When their enemies fled, the Spartans were not allowed to pursue them; (*Thucyd. lib.* 5.—*Polyæn. lib.* 1.) on account of their strict observance of discipline; (*Pausan. Messeniac.*—*Plutarch. Lycurg.*—and *Apoth.* περι αοργ.) The Grecians frequently decided their cause upon the issue of a single combat, or of two or more champions on each side; (*Plutarch. Parell.*)

OF SIEGES.

The early Grecians were unacquainted with the art of besieging towns, and therefore were easily compelled by a powerful invader to remove their habitations; (*Thucyd. lib. 1.*) They were generally unskilful in conducting them, after it became a practice; (*Herodot. lib. 9. cap. 69.*) it was indeed deemed dishonourable to die in such undertakings; (*Plutarch. Syll. — Homer. Il. χ. v. 360. — Plutarch. Pyrrh.*) When they would possess themselves of a castle or town, they surrounded it with their whole army, and attacked it in every quarter; which was called *σαγηνουειν*. When they meant to lay close siege, they commenced the *αποτειχισμος* or *περιτειχισμος*, the work of circumvallation; which sometimes consisted of a double wall, made of turf, called *πλινθοι* and *πλινθια*. The interior fortification was designed to prevent sudden sallies from the town, and to prevent it from receiving succour. The exterior fortification was to secure them from foreign enemies, who might come to the relief of the besieged. When Plataea was invested by the Peloponnesians, they raised a double wall; the space between each wall, which was sixteen feet, was taken up with lodges for sentinels, built at regular distances; between every tenth of which was a large tower, extended from wall to wall.

Engines were first called *μαγγανα*, and afterwards *μηχαναι*. They were not known in Greece, at least, before the Trojan war; (*Statius Theb.*) Some affirm that ladders were used in the Theban war. Different sorts of ladders were afterwards invented,
some

some were *πηκται*, folded; (*Appian.*) others were *διαλυται*, to be taken in pieces; (*Plut. Arat.*) They were composed of wood, ropes, leather, &c. Other engines were of a later date. The ram, indeed, was ancient; (*Pliny.—Athenæ. lib. 4.*) Other instruments were used in demolishing walls which were called *τρυπανα*, which were long irons, with sharp ends. Some attribute their invention to the time of the Peloponnesian war, in which they were used; (*Thucyd.*) Others say, they were contrived by Pericles, with the assistance of Artemon, an artificer of Clazomenæ; (*Diodor. Sicul. lib. 12.—Plutarch. Pericl.*) Others say, they were used at the siege of Paros; (*Cornel. Nep. in Milt.*)

Χελωνη, a tortoise, or shroud, was so called from the shelter they afforded the soldiers; of which there were several forts; as, *Χελωνη στρατιωτων*, called sometimes *συνασπισμος*, when the soldiers were drawn up close, and the rear ranks bowing themselves, placed their targets above their heads. The first rank stood erect, the rest stooped lower by degrees, till the last rank kneeled upon the ground; those in the front, and on the sides holding their targets before their bodies, the rest covering the heads of those that were placed before them. This practice was used in open battles, but most commonly in surprizing cities, before the besieged were prepared for defence. *Χελωνη χωρις*, was four-square; it guarded the soldiers in filling ditches, and casting up mounts, *Χελωνη ορυξ*, was triangular, with its front shelving downwards, for the protection of those who undermined walls.

Γεφφα, were wicker hurdles, which the soldiers held over their heads.

Χωμα, was a mount, which was raised so high, as to equal the top of besieged walls. The sides were walled in with stones, or secured with rafters; the fore part remained open. It consisted of earth, timber, boughs, stones, (*Thucyd.*) &c.: into the middle were cast wickers and twigs of trees, to fasten and cement the other parts; (*Lucan. lib. 3.*)

Πυργοι, were moveable towers of wood, usually placed upon the mount. They were driven upon wheels, which were placed within the bottom planks, to secure them from the enemy. Their size was proportioned to the towers of the city they besieged. The front and sides were covered with tiles. Their tops were covered with raw hides, to preserve them from missive weapons. They were formed into several stories; which were able to carry engines, as well as soldiers; (*Sil. It. lib. 14.*) Some ascribe the contrivance of them to artificers of Sicily at the time of Dionysius the tyrant; others, to Polyidius, a Thessalian; (*Athenæ. Mechan.—Vitruvius, lib. 10. cap. 19.*) others, to Diades and Chæreas; (*Heron. cap. 13.—Diodor. Sicul.*)

Κριος, the ram, was an engine with an iron head, called κεφαλη or εμβολη, resembling the head of a ram, with which they battered the walls of the enemy. One kind, had a long beam with an iron head: another, was hung with ropes to another beam, by which they thrust it with great force: the third kind was covered with a χελωνη, shroud, to guard the soldiers. The beam was sometimes one hundred and twenty feet in length, and covered with iron plates. The weight hung upon the
hinder

hinder part. They were conveyed from place to place upon wheels.

Ελεπολις, was a machine of vast bulk, like the ram covered with the shroud, but of greater force. It was driven both with ropes and wheels, and contained other smaller engines, from which missive weapons were cast. It was invented by Demetrius, son of Antigonus, who was called πολιορκητης; (*Vitruv. lib. 10.—Plutarch. Demetr.—Diodor. Sicul. lib. 20.—Lucan. lib. 3.*)

Καταπελται, were used, sometimes for arrows, and sometimes for engines, from which arrows were cast, and called οξυελλεις and βελοσαρσεις. Some ascribe their invention to the Syrians; (*Plini.*) others to the Sicilians; (*Diodor. Sicul. lib. 14.—Plutarch. Dionys.*)

There were various sorts of engines to cast stones; as, σφενδοναι, slings; μαγγανα, and μαγγανικα οργανα or αφετηρια οργανα; λιθοβολοι; πετροβολοι; πετροβολικα οργανα.

On the approach of the enemy, the besieged gave notice to their confederates to hasten to their assistance; if in the day, by raising a great smoke; if in the night, by fires or lighted torches tossed in the air, called φρυκτοι and φρυκτωριαι; (*Theogn. Schol.—Hom. Schol. Il. ο.*) These were called φρυκτοι πολεμιαι, to distinguish them from those they called φρυκτοι φιλαιοι, which were lighted on the approach of friends, and held unmoved.

The walls were guarded with soldiers, who, with stones, and other missive weapons, assaulted the invaders; and the καταπελται, and other engines of the same kind, were placed within the town,
and

and played upon them. Many other methods were used; sometimes they heated brass bucklers red hot, and filling them with sand and lime, poured them down upon the soldiers; which, getting between their armour and flesh, burned them. Their mines were rendered ineffectual by counter-mines: their mounts were undermined: their towers and engines were burned with fire-balls: they defended themselves with skins, wool-packs, and whatever would ward off missile weapons. They broke off the heads of battering rams with great stones from the walls; or by cutting the ropes which directed them, with long scythes. When they got possession of cities, they sometimes put all who were in arms to the sword, demolished the buildings, and made the rest slaves; sometimes they only demanded some contribution. Sometimes the Athenians sent colonies to inhabit depopulated places, which they divided by lots among some of the commonalty, when met in a public assembly; (*Aristoph. Schol. Nub.*) When they demolished a city, they denounced curses upon those who might rebuild it; (*Eustath. Il. d.*)

MILITARY FUNERALS, AND TREATMENT OF THE SLAIN.

The bodies of their dead enemies were anciently treated with much indecency and barbarity, disfigured, stabbed, and exposed to ignominy and scorn. In the Trojan war, this savage custom was not intirely abolished; (*Hom. Schol. Il. x. 398 and 367.—Statius, Theb. 9. 380.—Virg. Æn. 10. and 11. v. 9.—Herod. Call.*) It had been usual for the conquerors to prevent their enemies from interring
their

their dead, until they had paid large sums for their ransom; (*Hom. Il. ω. — Lycophr. Cass. v. 269. — Æn. 9. v. 213.*) If the body was not ransomed, it remained unburied; (*Hom. Il. α. 4.*) though this practice was not always strictly observed; (*Hom. Il. ζ. 414. — Iliad η. v. 408. — Ælian. Var. Hist. lib. 12. cap. 27. — Plutarch. Thes.*) and in succeeding ages wholly discontinued. The Athenians were anxious to inter honourably the bodies of their soldiers who fell valiantly; and the neglect or omission of it was deemed highly criminal; (*Xenoph. Græc. Hist. lib. 1.*) Nicias even renounced all title to the victory which he had obtained, when it appeared that, by an oversight, two of his men were left dead upon the field; sending a herald to the enemy for leave to remove them; (*Plutarch. Nici. — Diodor. Sicul. lib. 15.*) When they carried their arms into distant countries, they reduced the bodies of the dead to ashes, that they might be conveyed to their relations, and deposited in the tombs of their ancestors; (*Hom. Schol. Iliad α. v. 52. — Iliad η. v. 332.*) The Lacedæmonians buried their dead in the country where they died; their kings were embalmed with honey and conveyed home; (*Plutarch. Agesil.*) The soldiers always attended at the funeral solemnities, with their arms reversed: where it was usual to wear long hair, the mourners shaved; and where others shaved, mourners wore long hair; (*Virg. Æn. 11. 92. — Statius, Theb. 6.*)

The name, origin, and exploits were usually inscribed on the tombs of women who died in childbed; and of soldiers, who lost their lives in battle, (*Plutarch. Lycurg.*) and who were buried with
green

green boughs, and honoured with a funeral eulogium: those who were judged to be good warriors, were interred in their red coats; (*Ælian. Var. Hist. lib. 6. cap. 6.*) Their arms were also fixed upon their tombs; as well as the badge of whatever other profession they had borne. Elpenor, appearing to Ulysses in the shades below, intreats him to fix the oar he used to row with upon his tomb, and to cast his arms into the funeral pile; (*Hom. Odyss. λ. v. 74. — Virgil, Æneid. 6. v. 232.*) The Spartan matrons examined the bodies of their dead sons; and those who had received more wounds behind than before, were conveyed privately away, or left in the common heap; but those who had a greater number of wounds in their breasts were carried away with triumph, to be buried among their ancestors; (*Ælian. Var. Hist. lib. 12. cap. 21.*) They were carried home upon their bucklers; (*Plutarch. Apoph.—Auson. Ep. 24.*)

The Athenians placed the bodies of their dead in tents, three days before the funeral, that the relations might come and pay them the last honours. Upon the fourth day, a coffin of cypress was sent from every tribe, to convey the bones of their own relations; after which, a covered hearse followed, in memory of those whose bodies could not be found. These, accompanied with the whole body of the people, were carried to the public burial place, and interred. One oration was delivered in praise of all; their monuments were adorned with pillars, inscriptions, and other honourable memorials. The oration was pronounced by the fathers of those who had behaved most valiantly; (*Polemo in Argumento των επιταφίων λόγων.—Cicer. de Orator. —Thucyd.*

—*Thucyd. lib. 3.*) The names of the soldiers deceased were marked with the letter θ , meaning θ ανοντες, dead; those of the living with τ , meaning τ ηρημενοι, preserved; (*Ruffin. in Hieronym.—Isidor. Hispal. lib. 1. cap. 23.*)

OF MILITARY BOOTY.

The prisoners taken in war, who could not ransom themselves, were made slaves, and sold or employed by their conquerors. They were called Αἰχμαλῶται and Δορυαλῶται ; (*Xenoph. in Ages. — Pollux, 7. 33.*) Their spoils were either called $\sigmaκυλα$, taken from the dead; or $\lambdaαφυρα$, taken from the living. Whatever was moveable belonged to the conquerors; (*Plato de Legib. lib. 1.*) As soon as a victory was obtained, the armour was seized by the conquerors or great commanders; (*Hom. Il. κ . 458.*) the common soldiers were permitted to gather the spoils of the dead; (*Hom. Iliad ζ . v. 66.*) The Lacedæmonians only were forbidden to meddle with the spoils of the conquered; (*Ælian. lib. 6. cap. 6.—Plutarch. Apoph.*) There are however instances of their dedicating part of their booty to the gods. To prevent soldiers from seizing the spoils, the Spartans had always three hundred men appointed to observe their actions; (*Eustath. Il. ζ . v. 66.*) The general had the first choice of the booty; and divided the remainder among those who had most valiantly signalized themselves; the rest had equal portions; (*Tzet. in Lycophr. Cass. v. 299.—Iliad α . v. 163.*) When any booty of great value was taken, the soldiers presented their general or commander with it; (*Herodot. Calliop.—Lycophr. Cass. v. 298.*) Before the distribution of the spoils, they selected the best as an offering to the gods: these were called

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ακροθινια, because the war in which they were collected, had been the destruction of many; (*Eustath. Odyss. δ.—Suidas.*) hence the word ακροθινιαζεσθαι, to choose the best of any thing; (*Eurip. Herc. Furios. 476.*) or απο τῆ θινος, because after naval engagements they were exposed on the shore: or, from their being taken απ' ακρῆ τῆ θινος, from the top of the heap: the spoils were usually collected into one heap, the first fruits of which were offered to the gods; (*Sophocl. Schol. Trachin.*) In consecrating their spoils to the gods, they either collected them into a heap, and consumed them with fire; or they hung them up in temples; (*Herodot. lib. 9.*) They frequently dedicated the armour of their enemy, and suspended it in temples; but the Spartans were forbidden this custom, which was very ancient, (*Eustath. Iliad η. v. 81.*) and almost universally received; (*Hom. Iliad η.—Virg. Æn. 7. 183.*) They sometimes dedicated their own armour to the gods, when they retired from a military life; (*Hor. lib. 1. Ep. 1. v. 4.—Ovid. Trist. lib. 4.*) being first rendered unfit for present use. Military plunder was sometimes termed εναρα; (*Il. 2. 68.—Eustath. in Il. α. 34.*)

OF THE TROPHIES.

It was usual to offer sacrifices and to return public thanks to the gods for the success of their arms. The Lacedæmonians offered a cock to the god of war; but when they obtained a victory without bloodshed, they sacrificed an ox; (*Plut. Instit. Lacon.*) It was also the custom of conquerors to make a procession through the middle of their city,

crowned with garlands, repeating hymns and songs, and brandishing their spears, attended by their captives, and exposing their spoils to public view, which was called *Θεατριζειν*; (*Phavorin.*)

Τροπαια, trophies, (*Aristoph. Schol. Plut.* 453.) were dedicated to some of the gods, especially Jupiter, named *Τροπαιος* and *τροπαιεχος*; (*Pausan. Lacon.—Plutarch. Parell.—Phurnutus.*) and Juno, who was called *Τροπαια*; (*Phavorinus. — Lycophr. Cass. v.* 1328. — *Barnes. ad Euripid. Heracl.* 937.) The manner of adorning trophies, was by hanging up the arms taken from the enemy; (*Euripid. Heracl. v.* 786. — *Juven. Sat.* 10. 133.) To these were added the names of the god to whom they were dedicated, of the conquerors, and the conquered army, with a full account of the spoils, and whatever was memorable in the war. This inscription was called *επιγραφη* or *επιγραμμα*, and was frequently engraved; (*Lucian.*) sometimes written with ink, or with blood; (*Plutarch. Parell.—Stobæus, Tit. de Fortun.*) The spoils were hung upon the trunk of a tree, which was frequently olive, as an emblem of peace; sometimes the oak, as consecrated to Jupiter; (*Sidonius, Paneg. — Statius Theb.*) Instead of trees, pillars of stone or brass were afterwards erected; to raise which was called *ισαναι τροπαιον*. It was deemed sacrilegious to destroy trophies, because they were always consecrated to some deity; though those who first introduced this custom afterwards incurred from posterity severe censure; (*Plutarch. Rom. Quæst. — Wesseling ad Diod. Sicul.* 13. 24.) The Macedonians never erected trophies, because one, erected in the reign of Cranaus, was demolished by wolves; (*Pausanias.*) They however raised
monuments

monuments to preserve the memory of their victories, and to testify their gratitude to the gods. Sometimes statues were erected on the borders of the vanquished country; (*Herodot. lib. 9.—Euripid. Phæn.*) sometimes temples; (*Pausan. Laconic.*) sometimes towers, which were adorned with the spoils of their enemies; and sometimes altars; (*Arrian. Exp. Alex. lib. 5.*)

OF MILITARY PUNISHMENTS.

The commanders were generally allowed to impose punishments according to the exigency of the offence. *Αυτομολοι*, deserters, suffered death. — *Ασρατευτοι*, those who refused to serve in the wars, or who quitted their ranks, were obliged, by a law of Charondas, to sit three days in the public forum in women's apparel; (*Diodor. Sicul. 12.*) *Ασρατευτοι*, who refused to serve in war; *λειποτακται*, who deserted the ranks; and *δειλοι*, cowards, were not permitted to wear garlands, nor to enter the *ιερα δημοτελῆ*, public temples; and were fined according to their demerit, and kept in custody till payment was made; (*Æschin. in Ctesiph.—Demosth. in Timocr.*) *Πιψασπιδες*, they who lost their bucklers, were esteemed cowards; hence there was a law to fine him who falsely charged another with this crime; (*Lyfias Orat. α. in Theomn.*) By the Spartans, this offence was considered as highly disgraceful. Deserters were also deprived of all honours, and no one was allowed to intermarry with them; and whoever met them might beat and insult them with impunity. They were obliged to wear a tattered dress, and their beards to be half shaved

and half unshaved; (*Plutarch. Agesil. — Herod. 7.*) So odious was the crime, that the mother frequently atoned for it, by stabbing her son who was guilty of it. The poet Archilochus was banished from Sparta for triumphing in an epigram at the loss of his buckler; (*Strabo, Geogr. lib. 12. — Plutarch. Instit. Lacon.*) To pawn their arms was considered as a great crime; (*Aristoph. Schol. Plut. act. 2. sc. 4.*)

OF MILITARY REWARDS.

When the private soldiers behaved valiantly, they were raised into office; and subordinate officers were honoured with higher commands; (*Xenoph. Hipparch. — Memor. iii. 4. — Strateg. c. 33.*) Those who signalized themselves in a remarkable manner were presented by the general with large gifts; (*Hom. Il. θ. 289. — Virgil, Æn. 9. 263.*) Sometimes they gave them crowns; (*Demosth. adv. Androt.*) Others were honoured with leave to raise pillars, or erect statues to the gods, with suitable inscriptions; (*Plutarch. Cimone. — Æschin. in Ctesiph.*) Their arms were sometimes placed in the citadel. Some were presented with a πανοπλία, or complete suit of armour; (*Plutarch. Alcibiad. — Hom. Il. γ. 330. — Æn. 8. 620.*) Others were praised in poetry and funeral orations; (*Plutarch. Lysand. — Thucyd. ii. 34. — Demosth. — Lucian, de Lucru.*)

Those who lost their limbs in battle, were called ἀδυνατοι, and maintained at the public charge, if they were not in possession of more than three Attic pounds yearly: for which reason they were examined by the senate of five hundred. Their allowance was an obolus a day; some say, two oboli; others,

nine

nine drachmæ, or fifty-four oboli a month; (*Plutarch. Solon.*—*Lyfias περι αδυνατας.*—*Hesychius.*—*Harpocration.*—*Suidas.*)

The children of those who fell valiantly were educated at the public charge, till they came to maturity, and then presented with a suit of armour, and introduced to the public by one of the ministers, who in a speech exhorted them to imitate the example of their fathers. They also were honoured with προεδρια, the first seats at shews, and public meetings; (*Æschin. in Ctesiph.*) The parents of those who fell valiantly were also maintained at the public charge; (*Plat. Menex.*—*Diogen. Laert. Solone.*) The rewards of those who had fought valiantly, were termed, Αρισεια, (*Ælian. Var. Hist. 5. 19.*) επαθλα, νικητηρια, επινικια. Soldiers of valour were called Cecropides, and their arms were deposited in the citadel; (*Demosth. Or. Funeb.*)

THE MANNER OF SENDING INTELLIGENCE.

They had several sorts of messengers, as the Ημεροδρομοι, who were lightly armed with darts, and bows and arrows; (*Suidas.*—*Cornel. Nep. Miltiad.*) The σκυταλη, was a roll of parchment wrapped about a black stick, called from σκυτος, skin; it was about four cubits in length; (*Pindar. Schol. Olymp. Od. 6.*) When the magistrates commissioned any general or admiral, they took two round pieces of wood, of equal size; one they kept, the other they delivered to the commander, with whom, when they wished to communicate, they cut a long narrow scroll of parchment, and rolling it about their own staff, they wrote their orders upon it;

then taking it off they dispatched it to the commander; who, applying it to his own staff, the folds exactly fitting, as at the time of writing, and the characters appeared legible; (*Plutarch. Lyfandr. Ariftofh. Schol. in Avib.—Aul. Gellius, &c.*)

OF THE SEA SERVICE.

They who first ventured upon the fea, committed themfelves to fhallow waters, near the fhore, before they dared to launch into the wide ocean; (*Claudian. Præf. in Rap. Proferp.*) Many perfons have been named as the firft inventors of fhips, as, Neptune, Prometheus, Janus, Atlas, Minerva, &c. Some afcribe the invention to the Phænicians, Æginenfians, and other inhabitants of the fea coafts; (*Plin. lib. 5. cap. 12. — Strabo, lib. 16.—Pompon. Mel. lib. 1. cap. 12.*) The firft fhips were built with little art, ftrength, or ornament; but confifted only of planks, fo compacted as to keep out the water; (*Max. Tyrr. Diff.*) fometimes they were hulks of trees made hollow, and called πλοια μονοξύλα, as confifting of one piece of timber; (*Virgil, Georg. 1. v. 136.*) or σκαφη, (*Polyæn. lib. 5.*) from σκαπτεισθαι, as it were to hollow or dig in a tree. In early times they fometimes confifted of the Egyptian reed papyrus, or of leather or hides fewed together, and called πλοια διφθερινα or δερματινα; which were fometimes furrounded with wickers; (*Lycophr. Caff. Schol. 75. — Virgil, Æn. 6. 414.*) When fhips were increafed in fize, and floated in the open fea, the vulgar were ftruck with terror and amazement; (*Apollon. Schol.—Ariftofh. Thef-mophr.*) This invention was fo acceptable to the
early

early ages, that those who improved it in any manner, were numbered among the deified heroes.

All ships were originally of the same form : but afterwards consisted chiefly of three sorts ; ships of war, of burden, and of passage.

Those ships which were used to transport men, were called by the general names of *πορεια* and *επιβαδες* ; when filled with armed men, *οπλιταγωγοι*, and *στρατιωτιδες* ; those in which horses were transported, were called *ιππηγοι*, *ιππαγωγοι*.

Their merchantmen were called *ολκαδες*, (*Thucyd.* 6.) *φορτηγοι*, and *πλοια*, to distinguish them from ships of war, which were properly called *νηες*. They were usually of a round form, and had large bodies, to contain provisions and other necessaries : hence they are called *στρογγυλαι*, as, on the contrary, ships of war were sometimes called *μακραι* ; (*Ulpian in Demosth. Orat. adv. Lept. — Schol. Thucyd. l. c.*) because they were extended to a greater length. The men of war were chiefly rowed with oars ; hence they were usually called *επικωποι* and *κωπηγη*. Ships of burden were generally governed with sails ; and transport vessels often towed with cords. Ships of war are said to have been first navigated by Paralus or Semiramis, or Ægæon ; (*Plin. Nat. Hist. lib. 8. cap. ult.*) They were also distinguished from other ships by various engines, and buildings, either to defend their own soldiers, or to annoy their enemies. They were also distinguished from each other by banks of oars, the seats of which ascended above each other gradually. The number of these banks of oars was three, four, or five ; hence *νηες τριηρεις*, *τετρηρεις*, and *πεντηρεις*, trireme, quadrireme, and quinquereme galleys ; (*Diod. Sicul. 19.*

62.—*Athenæ*. v. 8.) In the early times, the long ships had only one bank of oars, hence they are called *μονηρεις*, and *κελητες*, from the name of a single horse. The ship *Argo*, invented by Jason, was rowed with fifty oars, and was the first of the long ships. Some ascribe the invention of long ships to Danaus; (*Apollodor. lib. 2.*) The Erythræans first used a double bank of oars, (*Plin.*) which was further enlarged with a third bank by Aminocles of Corinth; (*Herodot.—Thucyd.—Diodor. Sicul.*) Others give this invention to the Sidonians; (*Clem. Alex. Stromat. i.*) Aristotle, a Carthaginian, added a fourth—Nesicthion of Salamis, (*Plin.*) or Dionysius, the Sicilian, (*Diodor. Sicul.*) a fifth; Xenagorus, the Syracusan, a sixth; Nesigiton increased them to ten; Alexander the great to twelve; Ptolemy Soter to fifteen; Philip, father of Perseus, to sixteen; (*Polyb. in Fragm.—Livius.*) Demetrius, the son of Antigonus, to thirty; and Ptolemy Philopater, to forty; (*Plutarch. Demetr.—Athenæ. lib. 5.*) The ship of this latter size, contained four thousand rowers, four hundred mariners employed in other services, and almost three thousand soldiers. They were usually called Cyclades, or *Ætna*, islands or mountains; (*Athenæ.*) There were other ships with half banks of oars; such as *ημιολια* or *ημιολος*, consisting of a bank and a half; also *τριηρημολια*, betwixt a bireme and trireme, having two banks and a half. There were other vessels used as *υπηρετικαι*, tenders, and victualing ships, to supply the main fleet with provisions; and sometimes built for expedition, to carry intelligence, or observe the enemy's motion. These were built partly like men of war,

or ships of burden, and in some instances differed from both.

THE PARTS AND ORNAMENTS OF SHIPS.

Ships chiefly consisted of three parts, the body, the prow, and the stern. In the belly or middle part, there was *τροπισ*, keel, which was composed of wood, and called *σειση*, from its strength and firmness. It was placed at the bottom of the ship, to cut through the waves, (*Hom. Schol. Odyss.* μ. 421 and 438.—*Il.* α. 482.) and was narrow and sharp. The *Μακραι*, were only provided with keels, the rest had usually flat bottoms; (*Isidor. lib.* 19. cap. 1.) Round the keels were placed pieces of wood to save it from damage, when the ship was first launched, or when it bulged against rocks; which were called *χελευσματα*. Next to the *τροπισ*, was *φαλκίς*; (*Pollux.*) within which was contained the *αντλίου*, pump, through which water was conveyed out of the ship; (*Aristoph. Schol. Equit.*) After this was *δευτέρα τροπισ*, second keel, being placed beneath the pump, and called *λεσβιον*, *χαλκηνιη*, *κλειτοποδιον*; (*Pollux.*) Above the pump, was a hollow place, called *κοιλη της νηος*, (*Herodotus.*) or *κυτος*, and *γαστρα*, (*Pollux.*) because it was capacious, like the form of a vessel or belly. This was surrounded with ribs, which were pieces of wood, rising from the keel upwards, and called *νομεις*, (*Hesychius.*) or *εγκοιλια*, the belly of the ship being contained within them. Upon these were placed certain planks, called *εντερονειας* or *εντερονιδας*; (*Aristoph. Equit.* 1182.) The *πλευραι*, sides of the ship, which encompassed all the former part on both hands, composed of large rafters, extended from prow to stern,

stern, and were called *υποζωματα*, (*Plat. de Rep. lib. 10.*) *ζωσηρες*, (*Heliodor. Æthiop.*) and *ζωμιαματα*, (*Aristoph. Equit.*) because by them the whole ship was surrounded. In both these sides, the rowers were stationed, called *τοιχοι*, *εδωλια*, and *σελματα*, placed above one another: the lowest was called *θαλαμος*, (*Aristoph. Acharn. Schol. 161.*) and the rowers *θαλαμιοι*; the middle *ζυγα*, and the men *ζυγιοι*: the uppermost *θρανοι*, and the men, *θρανιται*; (*Pollux i. 9.—Athenæ. v. 11.*) In these were spaces, through which the rowers placed their oars. Sometimes there was one continued space left for the oars, called *τραφηξ*. The distinct spaces for the oars were called *τρηματα*, *τρυπηματα*, *οφθαλμοι*, and *εγκωπα*; (*Athenæ. lib. 5.*) *Εγκωπιν*, seems to have signified the spaces between banks of oars on each side, where the passengers were placed. On the top of these was a passage to walk on, called *παραδος* and *παραθρανος*, because it joined to the *θρανοι*, or uppermost bank of oars. The lower parts under water were called, *υφαλα*, and those above water, *εξαλα*. The middle of the ship was called, *μεσοκοιλα*; the deck, *κατασρωμα*; and the hold, *πυθμη*; (*Hesych.—Suidas.*) There are various terms applied to oars and rowers, as, *της κωπης επιβαλεσθαι*, to take the oar; (*Lucian. Dial. Mort. p. 308.—Pollux, i. 9.*) *κωπης οφθαλμοι*, the eyes of the oars; (*Aristoph. Schol. Acharn. 97.*) *τροπος*, a cord, with which they tied the oar; (*Od. Δ. 782.*) *τροπωτηρ*, (*Aristoph. Acharn. 548.*) *τροουσθαι*, to tie the oar with the cord; (*ibid. 552.*) *ελαυνειν*, to ply the oar; (*Ælian. Var. Hist. ii. 9.*) *σκασαι*, (*Pindar. Pyth. Od. x. Epod. Γ. v. 3.*) *δικωπιας ελκειν*, to pull two oars; (*Schol. Thucyd. 4. 67.*) *ομορροθειν*, to help a rower; (*Schol. Aristoph. Av. 852.*) *μετεωρετ*

κοπεῖν, to row in vain; *ταρσος*, the broad part of the oar; (*Pollux*, i. 9.)

Πρωρα, the prow or fore-deck, sometimes called *μετωπον*, and *εμβολα*; (*Eurip. Iphig. in Aul.* 1320.—*Aristoph. Equit.* 551.) In some ships mention is made of two prows and two sterns. The prow was generally beautified with gold, and painted with various colours; in early times, red was the prevailing colour: hence *μιλτοπαρηνοι* and *φοινικοπαρηνοι*, red-faced; (*Homer.*) Hence also from the blue colour, *κυανοπρωροι*, (*Homer.*) and *κυανεμβολοι*; (*Aristoph.*) The colour was often secured by wax melted in the fire, that the elements could have no effect upon it. This art is hence called *κηρογραφια*, from the wax: *εγκανυσιχη*, from the fire; (*Vitruvius*, lib. 7. cap. 9.—*Ovid. Fast. lib.* 4.) In these colours, the forms of gods, animals, plants, &c. were usually described. The sides of the prow were called *πτερα*, wings, and *παρειαι*, cheeks; the top of which, as of the stern, was called *παρεξειρεσια*, because void of rowers, (*Thucyd. Schol. ad ii.* 90.—*Suidas.*)

Πρυμνη, was the hinder stern, sometimes called *ερα*, the tail; in a circular form; built higher than the prow, and was the place in which the pilot steered. The bow of it was called *επισειων*, and the planks which composed it *τα περιτονεια*. There was another place somewhat below the top, called *ασανδιον*, and the interior part of which, *ενθεμιον* (*Athenæ.* v.)

The ornaments upon the extremities were called, ingeneral, *ακρονεα*; (*Suidas.*) or *νηων κορωνιδες*, (*Homer. Il. α.* 18.) which applied to the prow; these are also called *ακροσολια*, because placed at the extremity of the *σολος*, which was a long plank at the head of the prow, and therefore sometimes called *περικεφα-*
λαια;

λαια; (*Pollux.*—*Athenæ.* 5.) Their form sometimes resembled helmets, sometimes living creatures, but most frequently winded into a circular compass. *Επωτιδες*, were two pieces of wood projecting from the two sides of the prow; (*Athenæ.* v. — *Thucyd.* 7. 62.)

To the *ακροστολια* in the prow, answered the *αφλασα* in the stern, which were sometimes of a circular shape, or fashioned into wings, to which a small shield, called *ασπιδειον* or *ασπιδισκη*, was frequently affixed. Sometimes a piece of wood was erected, on which ribbands of various colours were hung, and was as a flag to distinguish the ship, (*Pollux.*—*Eustath.*) and of a weathercock, to signify the quarters of the wind; (*Il.* o. 717.)

Χηνισκος, was so called from *Χην*, a goose, whose figure it resembled, and which was thought to be a fortunate omen to mariners. It was fixed at the bottom of the prow, where it was joined to the fore part of the keel; and to which anchors were fastened, when cast into the sea. Others fix it upon the extremity of the stern; (*Etymol. Auctor.*—*Athenæ.* v. p. 204.—*Thucyd.* 7, 62.)

Παρασημον, was the flag, by which ships were distinguished. It was placed in the prow, just below the *σολος*, being sometimes carved, and often painted; representing the form of a mountain, tree, flower, &c.; as distinguished from the tutela, or safe-guard of the ship, which always represented some of the gods, to whose care the ship was dedicated: hence it was held sacred, and was a refuge and sanctuary to those who fled to it. Prayers and sacrifices were offered, and oaths confirmed before it,

it. Sometimes the *σολος* was taken for the *παρασημον*; (*Lactantius, lib. 1. cap. 1.*—*Servius in Æn. 5.*) By some it is also placed in the prow; by others, in the stern; (*Ovid, Ep. Ænon.*—*Ovid, de Tristib.*) They usually committed their ships to the protection of those deities, whom they thought most concerned for their safety; (*Euripid. Iphig.*—*Ovid, Ep. Ænon.*) On the prow of the ship, about the *σολος*, was placed a round piece of wood, called *πτυχις*, and sometimes *οφθαλμος*, the eye of the ship, because it was fixed in its fore-deck; (*Pollux.*—*Eustath.*—*Apollon. Schol. Argon. lib. 1. 1089.*) On this was inscribed the name of the ship, which was usually taken from the flag; hence the names, Pegasi, Scyllæ, Bulls, Rams, &c. given to ships. The ship was pitched, to secure the wood from the water; hence called *μελαιναι*, black; (*Homer.*) The Phæacians first used pitch; (*Suidas. v. Ναυσικαα.*) Sometimes wax was used instead of pitch; (*Ovid, Ep. Ænon. v. 42.*) which was sometimes mixed with rosin. The ship being thus finished, and decked with garlands and flowers, the mariners also adorned with crowns, it was launched into the sea with loud acclamations; (*Athenæ. lib. 5.*) and being purified by a priest with a lighted torch, an egg, and brimstone; (*Apuleius Asin. lib. 11.*) it was consecrated to the god, whose image it bore,

OF NAVAL INSTRUMENTS.

The chief instruments used in navigation:—the rudder, *πηδαλιον*, (*Ælian. Var. Hist. 9. 40.*—*Græv. ad Hesiod. Erg. 45.*) placed in the hindmost deck, by which, *κυβερνητης*, the pilot, whose station was at the stern, (*Athenæ. v. 11.*—*Ælian. Var. Hist. 9. 40.*
—*Cic.*

—*Cic. de Senect.* 6.—*Lucian. Dial. Mort.*) directed the course of the ship. The parts of the rudder were called, *Οιαξ*, (*Isidor.*) *Φθειρ*, (*Pollux* i. 9.) *Πτερυγιον*, (*Hesychius.*) *Αυχεν*, (*Heliodor. Æthiop.* v. p. 248.) *Καμαξ*. In their greatest ships there were two rudders; (*Ælian.* 9. 40.) sometimes three, and in some four rudders. Hence *νηες αμφιπρυμνοι*, ships with two sterns. The smaller ships had only one rudder.

Αγκυρα, an anchor, (*Strabo*, 7. p. 209.—*Pausan. Attic.* 4. p. 12.—*Plin.* 7. 56.) also called *ευνη*; (*Hom. Il.* α. 436.) hence the terms, *ανασπαν*, (*Lucian. Dial. Mort.* p. 281.—*Pollux*, i. 9.) *αιρειν αγκυραν*, *βαλλειν αγκυραν ιεραν*; (*Eustath. Hom. Il.* β. 154.—*Aristoph. Av.* 1429.—*Meurs. ad. Lycoph.* 618.) The invention of the anchor has been ascribed to the Tuscans, (*Plin. lib.* 8. *cap. ult.*) or to Midas, the son of Gordius; (*Pausanias.*) The most ancient were of stone, (*Apollon. Argon.*—*Arrian. in Peripl.*—*Pont. Eux.*) and sometimes of wood, to which much lead was fixed; in some places they used baskets full of stones; (*Suidas* v. *Ζευγμα*) and sacks filled with sand. These were suspended by cords, and their weight regulated the course of the ship. Afterwards anchors were made of iron, and furnished with teeth, which fastening to the bottom of the sea, kept the vessel immoveable; hence *οδοντες*, teeth, are used for anchors. At first there was only one tooth; hence anchors were called *ετεροσομοι*; (*Pollux.*) a second tooth was added by Eupalamus; (*Plin. lib.* 7. *cap. ult.*) or by Anacharsis, the Scythian; (*Strabo, lib.* 10. *ex Ephor.*) The anchors with two teeth were called *αμφιβολοι* or *αμφισομοι*. Every ship had several anchors, the largest of which was called *ιερα*, sacred,
and

and was never used but in extreme danger. Ερμα, θεμελιος, ερισμα, ballast, with which ships were poised; hence called ασφαλισμα πλοιε. It was usually of sand, or any other heavy material; (*Lycophr. Cass. v. 618.*) It is sometimes called κεφαλος, and κεφαλον; (*Hesychius.*) Βολις, called sometimes καταπειρητηριη, (*Herodot. Enterp.*) was the lead which founded the depth of the sea. It was commonly of lead or brass, or other metal, and suspended by a chain into the deep. Κοντοι, called also πληκτρα, (*Pollux.*) long poles, used to sound the depth of shallow waters, to thrust the ship from rocks and shelves. Αποβαθραι, επιβαθραι, or κλιμακες, little bridges or stairs joining the land to ships, or one ship to another. Αντλιον, αντλον, a pump, or engine to draw water; to which, as well as to the anchors, certain ropes were used, as, πεισματα, the cables with which anchors were cast into the sea; called also καμιλοι, (*Aristoph. Schol.*) or καμηλοι; (*Phavorinus.*) Ρυματα, ολκοι, ος σπειραι, ropes by which ships were towed. Stones were erected in the harbours for this purpose, which were bored through like rings, and thence called δακτυλιοι. To these the cords cast from the stern were fixed; (*Ovid. Met. lib. 15. v. 695.—Hom. Odyss. i. 136.*) Κωπαι, ερετροι, oars, said to have been first invented by Copas. Πλατη, was the blade or broad part of the oar, which was usually covered with brass. Oars of the longest banks were called ζυγαι; of the uppermost, θραντικαι, and θραντιδες; which, as they were the longest and farthest from the water, had lead fixed to the handles, that the bottom should not outweigh the top; (*Athenæ. lib. 5.*) Oars of the lowest bank were the shortest, and called θαλαμισαι, or θαλαμιδαι.

Σκαλμοι,

Σκαλμοι, were round pieces of wood, on which the rowers hung their oars, when they rested: hence ναυς τρισκαλμος, a trireme. Τροποι, τροπω-
 τες, were leathern thongs, (*Hom. Schol. Odyss.* δ.) upon which the oars were hung upon the σκαλ-
 μοι, as well as those with which the rudder was bound. Leather and skins of animals were used to cover the σκαλμοι, and the holes through which the oars were put; (*Suidas v. Διφθερα.*) Skins were placed under the rowers, called υπηρεσια, sometimes υπαγκωνια, or υποπυγια των ερετων, from guarding the elbows of the rowers. Ισια, φωσσωνες, αρμενα, οθοναι, φαρη, λαιφη, sails, (*Eust. Od. ω. 146.—Od. N. 11.—Hesych.*) were said to have been invented by Dædalus, or by Icarus; (*Plin. lib. 7. cap. 56.*) There was at first only one sail in a ship; but afterwards others, as, Αρτεμων, the top-sail, which hung on the top of the mast. Ακατια, the great sails; (*Hesychius.*) Δολων, the small sail in the fore-deck; (*Suidas v. Δολων.—Isidorus.*) Επιδρομος, the mizen-sail, was larger than the former, and hung in the hind-deck; (*Hesychius. — Isidorus.*) Sails were usually made of linen; sometimes of leather; (*Dio. lib. 39.*) sometimes of their own garments; (*Servius Æn. 8.*) Κεραια, κερατα, the sail-yards, pieces of wood fixed upon the mast, to which the sails were tied; (*Hom. Schol. Il. σ. — Schol. Apoll. Argon. i. 566.*) It is named from a horn; hence its extremities are called ακροκεραια; its arms are called αγκυλαι; (*Sil. Ital. lib. 14.*) It had other parts, close to the mast, called αμβολα and συμβολα, by which it was moved. Ισος, the mast; of which there were several in every ship. It is said to have been contrived by Dædalus; (*Plin. lib. 7. cap. 56.*)

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At first there was only one mast, which was fixed in the middle of the ship; the hole in which it was placed, was named *μεισοδμη*; (*Hom. Schol. Odyss. β.*) to set the mast, was, *ορθοσθαι*. When they landed, the mast was taken down, (*Homer.*) and placed on a case, called *ισοδοκη*, (*Suidas.*) or on a piece of wood, against which it was reared; (*Eustath.*) The parts of the mast were, *πτερινα*, the foot. *Λινας* or *λινός*, (*Athenæ.*) or *τραχηλος*, to which the sail was fixed. *Καρχησιον*, the pulley, by which the ropes were turned round. *Θωρακιον*, built like a turret, upon which soldiers stood, to cast darts: above which was a piece of wood, called *ικριον*, the extremity of which was called *ηλακατη*, on which hung a ribband, called *επισειων*, from its perpetual motion with the wind. The ropes belonging to these parts were called *επιτονοι*, with which the sail-yards were bound to the main-mast; (*Suidas.*) Some call them the cables, by which the sail-yards were governed, according to the will of the pilot; (*Phavorinus.*) others call the cord with which the sail-yards were tied to the mast, *καλων*; and that by which they were contracted or dilated, *υπερα*; (*Suidas.*) *Ποδες*, were feet, or cords at the corners of the sails; (*Aristoph. Schol. Equit. act. i. sc. i. — Apollon. Schol.*) by which they were managed at pleasure. *Προποδες*, were small cords below the *ποδες*, which were loosed and contracted by them. *Μεστριαι*, were those by which the mast was erected or let down; (*Apollon. Schol.*) *Προτονοι*, were cords, which passing through a pulley at the top of the mast, were tied on one side to the prow, on the other to the stern, to keep the mast steady; (*Hom. Il. α. 434.*) Other terms relating to the ropes, (which were at first composed of leathern

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thongs,

thongs, and afterwards of hemp, broom, flax, and the bark of trees) were, τεθροί, (*Schol. Apoll. Rhod. Argon. i. 566.*) υπεραί, (*Hom. Od. ε. 260.*) τριποί, (*Aristoph. Equit. 438.*) θρίοι, εκφοροι, απογεία, επιγεία, πρυμνησια, (*Hesychius.*) πεισματα, (*Hom. Od. K. 96. 127.*) ζωμευματα, (*Schol. Aristoph. Eq. 279.*—*Athenæ. v. 9.*) ρυματα, (*Polyb. i. p. 27.*) χαμιλοι; (*Suidas.*)

OF NAVAL INSTRUMENTS OF WAR.

Εμβολον, was a beak of wood, fortified with brass, hence called χαλκωμα νεων, (*Diodor. Sicul. lib. 20.*) and the ships χαλκεμβολοι. It was fastened to the prow, to annoy the ships of the enemy. The whole prow was sometimes covered with brass, to guard it from rocks and assaults. These beaks were first used by Pisæus; (*Plin. lib. 7. cap. 56.*—*Æschyl. Myrm.*) They were at first long and high, but afterwards short, and so low as to pierce the enemy's ships under water; (*Diodor. Sicul. lib. 13.*) Above the beak was another instrument, called προεμβολις. Επωτιδες, were pieces of wood placed on each side of the prow; (*Thucyd. Schol. lib. 7.*) as guards from the enemy's beaks; they resembled ears. Κατασρωματα, σανιδωματα, hatches, sometimes called καταφραγματα: hence the terms νηες πεφραγμεναι, καταφρακτοι, covered ships, or men of war; ships of burden were called αφρακτοι, uncovered, or without hatches. This covering was of wood, upon which soldiers might direct their missive weapons with greater force. In the early times the soldiers fought upon the foremost and hindermost decks; (*Thucyd. lib. 1.*—*Homer Il. ο.*—*Hom. Odyss. μ.*) The other parts of
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the ship are said to have been first covered by the Thracians; (*Plin. lib. 7. cap. 57.*) The coverings were called καταφραγματα, παραφραγματα, περιφραγματα, παρὰπετασματα, παραβληματα, προκαλυμματα: and were usually composed of hides, hung on both sides of the ship. Δελφιν, was a massy piece of lead, or iron, in the form of a dolphin, and hung with cords and pulleys to the sail-yards or mast; which, when thrown into the enemy's ships, so shattered them, as frequently to sink them; (*Suidas.—Aristoph. Schol.*) An helmet was usually engraven upon the top of the masts of men of war; (*Gyrald. de Navig. cap. 12.*)

OF THE MARINERS AND SEA FORCES.

There were originally no difference of ranks among seamen; (*Thucyd.*) but the same occasionally served in all the offices of rowers, mariners, and soldiers; (*Homer.*) These were called αὐτερεται; (*Suidas.—Thucyd. i. 10.—Pollux, lib. 1. cap. 9.*) They were afterwards divided into different orders; ερσται, κωπηλαται, οἱ υπαρχοντες, (*Polyb. Hist. lib. 10.*) τα πληρωματα; (*Polyb. Hist. lib. 1.—Xenoph. Hist. lib. 1.*) When there were several banks of oars, the uppermost rowers were called θρανιται, and their bank, θρανος: (*Pollux. — Aristoph. Schol. Acharn. 161.—Suidas.*) the lowest θαλαμισοι, θαλαμισται, and θαλαμακες, and their bank, θαλαμος: the middle rowers, ζυγιται, and μεσοζυγιοι, and all their banks, ζυγα. Every one had a proper oar; and those who sat in the uppermost banks, as having a more laborious office, received higher wages. The rowers in merchantmen were called στρογγυλοναυται, (*Pollux, lib. 7.*)

those in the triremes, *τριηρεται*. Those who sat nearest the prow, were called *προσχωποι*, or *προχωποι*, and those next the stern, *επιχωποι*; (*Pollux*, i. 9.) Their work was esteemed most laborious, to which malefactors were frequently condemned. Their rest was taken, lying down upon their seats; (*Senec. Agam.* 437.—*Virg. Æn.* 5. 836.) The other mariners usually rested in the same manner; the superior persons in the vessel were allowed to rest on their clothes; (*Theophr. περι αναλευφ.*—*Hom. Odyss.* v. v. 74.) Those who would not submit to this custom, were deemed effeminate; (*Plutarch. Alcibiad.*) *Ναυται*, mariners, were exempt from labouring at the oar, but performed other offices in the ship; where each had his appropriate task; (*Cic. de Senect.* 6.) Hence those who directed the *αρμενα*, sails, were called *αρμενισαι*; those who climbed up the ropes, *σχοινοβαται*. The *Μισοναυται*, were chiefly attendant upon the other seamen; (*Cal. Rhod. lib.* 25. *cap.* 40.) The crew were generally profligate and hardened fellows; (*Ίων. Sat.* 8.) The soldiers, who served at sea, were called *επιδαται*, from *απο τε εμβαινειν*, from ascending the vessel. They were armed like those serving on shore, and chiefly heavy-armed; (*Plutarch. Themist.*) They also used *δορατα ναυμαχα*, (*Herodotus.*) spears of an unusual length, sometimes more than twenty cubits; (*Hom. Iliad* δ. v. 387.—*Hom. Il.* 6. 677.) They used also *δρεπανον*, (*Pollux.*) or *δορυδρεπανον*, or *δρεπανηφορος κεραια*, (*Diodor. Sicul. lib.* 22.) an engine of iron, crooked, like a fickle, (*Vegetius, lib.* 4. *cap. ult.*) and fixed to the top of a long pole, with which they cut the cords of the sail-yards, and thus disabled the light ships of the enemy. They used nearly a similar instrument to cut the cords that

tied the rudder to the ship. *Κεραυσι*, (*Athenæus*.—*Diodor. Sic. lib. 12.*) were engines to cast stones into the enemy's ships. An engine also was in use which hung upon the main-mast, and resembled a battering ram; consisting of a long beam and an head of iron, and forced with violence against the sides of ships. *Χειρ σιδηρα*, was a grappling iron, which was cast from an engine into the enemy's ships, it was first used by Pericles, the Athenian; (*Plin. lib. 7. cap. 61.*) *Αεραγες*, hooks of iron hanging on the top of a pole, which being fastened to the mast with chains, and cast with force into the enemy's ship, caught it up into the air. To avert the mischief of this weapon, their ships were covered with hides, which blunted the stroke of it; (*Pollux*.—*Thucyd. lib. 8.*) This instrument is said to have been invented by Anacharsis, the Scythian; (*Plin. lib. 7. cap. 57.*) The Athenians began to apply to naval affairs about the time of the invasion of Xerxes; the revenue of the silver mines at Laureotis were employed to this purpose, which had formerly been distributed among the people. With this money, one hundred triremes were fitted out, with which they obtained a victory. The number of their ships was increased afterwards to four hundred; (*Plutarch. Lycurg.*) and to twice as many as all the rest of Greece; (*Isocr. Paneg.*) The seamen were afterwards paid, by dividing the rich citizens into *συμμοριαί*, companies, who contributed largely from their substance. Those allies, who were remote from the sea, sent their proportion in money; (*Xenoph. Hist. Græc. lib. 6.*) The cities they conquered were obliged either to contribute money, or to supply them with ships of war; (*Thucyd.*

cyd. lib. 7. — Xenoph. Hist. lib. 1. — Diodor. Sicul. lib. 13.)

OF NAVAL OFFICERS.

The officers who held command in the ships were, *στραρχος*, the commander of the troops; *ναυαρχος*, or *στρατηγος*, the admiral, which was an office sometimes in the person of one, sometimes in two or three. They continued in command for a limited time; (*Cornel. Nep. in Epamin.*) It was forbidden any one, by the Spartans, to hold this office more than once; (*Plutarch. Lyfand. — Xenoph. Hist. lib. 2.*) *Επιστολευς*, (*Xenoph. Hist. lib. 2. and 5. — Pollux, lib. 1. cap. 9.*) sometimes called *επιστολιαφορος*, was vice-admiral. *Τριηραρχος*, was captain of a trireme, who commanded the soldiers in the vessel; (*Schol. Aristoph. Equit. 908.*) The commanders of men of war were called, *πεντηκοντορος*, &c. according to the vessels they commanded. *Αρχικυβερνηται*, were intrusted with the direction of all marine affairs, which had not relation to war; (*Diod. Sicul. 20. 51.*) *Κυβερνητης*, the pilot, who had the care of the ship, and government of the seamen, was a person well skilled in *κυβερνητικη τεχνη*, the art navigation; (*Ovid. Metam. lib. 3. in Fab. Bacc. — Athen. v. p. 209. — Cic. de Senect. vi. — Arrian. de Exped. Alex. vi. 2.*) The celestial bodies were observed by sailors, as foretelling the seasons, and directing their course. It was also usual to notice various omens offered by sea-fowls, fishes, by the noise of the stream, the rustling of trees on shore, the dashing of the billows. At first, they steered, in the day, by the course of the sun, and at night betaking themselves to some safe harbour, or resting on the shore; (*Virg. Æn. 5. v. 508.*) The principal stars used in foretelling,

were,

were, at first, Arcturus, the dog-star, Aræ, Orion, Hyades, Hædi, &c. The Phænicians, to whom some ascribe the invention of the art of navigation, discovered the motions of some other stars; (*Plin. lib. 7.—Propert. lib. 2. v. 990.*) They were first directed by Cynosura, or the lesser bear-star; (*Eustath. Il. α.—Arrian. Exped. lib. 6.*) which was, some say, observed by Thales, who was originally a Phænician; (*Hygin. lib. 2.—Eustath. Il. σ.*) The mariners of Greece steered by the greater bear, called Helice; (*Aratus.*) for the first observation of which they were obliged to Nauplius or to Tiphys, the pilot of the ship Argo; (*Argon. 1.*) Πρωρευσ or Πρωρατης, was next under the pilot, and had his place upon the prow. He had the care of the tackle of the ship, (*Xenoph. Administ. Dom. lib. 5.*) and of the rowers, whose places were assigned by him; (*Athenæ. lib. 15.*) He usually assisted the master in things relating to the seasons, and signs, &c; (*Suidas.—Plutarch. Agid.—Pollux.—Xenoph. Adm. Dom. lib. 5.*) Κελευσης, the boatswain, was to signify the word of command to the rowers, (*Arrian. Exp. Alex. lib. 6.*) and to distribute to the crew their provisions; (*Suidas.*) Τριηραυλης, was a musician, who, by the harmony of his voice and flute, elevated the spirits of the rowers, when they were weary; (*Censorin. cap. 12.—Statius, Theb. 5. v. 343.*) or to direct them by their music to regular motion; (*Max. Tyr. Diss. 23.—Flaccus Argonaut.—Statius, Theb. 6. v. 361.*) This music was called *μυλαρος*, (*Aristoph. Schol. Ran. act. 2. sc. 5.—Pollux.*) or *το τριηρικον μελος*. Διοποι, ναυφυλακες, took care that the ship received no damage by bulging upon rocks, or running aground, or in any other manner; (*Ulpian. lib. 53. cap. 7. and 8.—*

Pollux, lib. 7. cap. 31.—*Eustath. Iliad β.*) hence they so often sounded the depth in the night, and directed the ship with long poles; (*Sophocl. Αχαιων συλλογα.*) *Τοιχαρχοι*, either had charge of the sides of the ship, or of the banks of rowers; (*Turneb. Advers. lib. 28. cap. 43.*) *Ταμίας*, distributed to every man his share of victuals; to which office also the *κελευς* belonged; (*Hom. Iliad τ.*) *Εσχαρευς*, (*Pollux.*) took care of the fire, and is thought to signify the cook; or, by some, the priest who offered sacrifices. *Λογισης* or *γραμματευς*, was the secretary, who kept the accounts of income, and expenditure of the ship; (*Eustath. Hom. Odyss. θ. 163.*—*Schol. Aristoph. Nub. 623.*)

OF VOYAGES.

When the fleet was to sail, a signal was given by the admiral, and the mariners hauled the ships into the water, which when not in service, were drawn upon dry land, (*Val. Flacc. Argon. 1.*—*Virgil.*) which was called *ενωλκειν*. This was sometimes effected by levers and spars of wood, over which vessels were rolled into the water, which were called *φαλαγγες*, *φαλαγγια*; (*Hesychius.*—*Pollux.*) and *μοχλοι*; (*Hom. Odyss. σ.*) Afterwards they used an engine, called helix, contrived by Archimedes, for this purpose; (*Athenæ.*—*Plutarch. Marcell.*) This they called *την πρυμναν κινειν οἱ νηας κατερευειν εις αλα*. Before they embarked, the ships were adorned with flowers and garlands, as tokens of joy; (*Aristoph. Schol. Acharn. act. 2. sc. 5.*) and omens of future success; (*Virgil.*) They also invoked the protection of the gods by prayer and sacrifices; (*Virg. Æn. 3. v. 118.*) Prayers were also offered up for them by the spectators; (*Diodor. Sicul.*

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lib. 13.) After this they let fly a dove, which, if it returned, was esteemed a good omen; (*Schol. in Apoll. Rhod.*) The signal being given by a shout, by sound of trumpet, or any other way, they put to sea. In the night, the signal was given by torches lighted in the galley of the admiral; (*Senec. Agamemn. v. 427.*) In the front went the lighter vessels; then followed the men of war led on by the admiral, whose vessel was usually distinguished by the richness of its ornaments; (*Senec. Agamemn.*) after which, the vessels of burden followed. If the winds were high, they sailed one by one; if calm, three or more abreast. When they arrived at any port, they ran their ships backwards upon their hind decks, that they might tack about; which they called *ἐπὶ πρυμναν* or *πρυμναν κρεσθαι*; (*Aristoph. Schol. Vesp.*) They then tacked about, which they called *ἐπιστρέφειν*, turning the heads of their ships to the sea; (*Grotius Arat.*) The rowers now rested upon their oars, which the Greeks called *ἐπεχειν τὴν ναυν*; and these were hung upon pins; (*Statius, Theb. 344.*) They were hung upon the sides of their ships, in no danger of being broken by the floods; (*Ovid. Met. 11. 25.*) When safely landed, they performed the vows they had made to the gods; and offered a sacrifice, called *ἀποβατηριον*, to Jupiter, for enabling them *ἀποβαίνειν ἀπο τῶν νηῶν*, to leave their ships. They paid devotions also to other gods of the sea; (*Homer Odyss. γ. v. 4.*) Those who had safely landed after tempestuous weather, added the garment in which they had escaped, and a tablet, containing an account of their deliverance; (*Hor. lib. 1. Od. 5.*) If after a shipwreck, they reached the land, they shaved their
hair,

hair, and consecrated it to the gods; (*Lucil. Anthol. lib. 6. cap. 21. Epigr. 1.—Petron. Arbit. cap. 63.*)

'THE DEFENCE OF HARBOURS.

Harbours were commodious either by art or nature, in a place secure from the winds and waves; they were either at the mouth of a river, or a creek of the sea, under some high promontory; or secured by piles of earth and stones, cast up in the form of a semicircle, with long arms extended into the sea. These were called *χηλαι*, (*Diod. Sicul. lib. 12.—Thucyd. Schol.*) from their resemblance to crabs claws, or *ακραι τῶ λιμενος*, (*Polyæn. Strateg. lib. 5.*) or *αχται*; (*Hom. Odyss. v.*) Chains were fixed to the two ends, for the greater security of the ships; or great pales, daubed with pitch. Hence harbours are sometimes called *κλεισεις*; (*Thucyd. lib. 2.*) On both sides of the mole were strong towers, (*Veget. lib. 5. cap. 2.*) which were defended in the night by garrisons of soldiers; (*Polyænus.—Thucydides.—Q. Curtius.*) Near to which was a watch-tower, with lights to direct mariners, called *Pharos*, so named from an island at the mouth of the Nile, where the first of these towers was built. The second part of the harbour was termed *σομα*, being the entrance between the arms of the semicircle. *Μυχος* was the inmost part of the harbour, nearest to the shore, and most secure, where the ships were usually loote. It was divided by walls of stone, under which the vessels were protected. These places were called *ορμοι*; (*Eustath. Odyss. v. and Iliad α.*) and *ναυλοχοι*, and composed what was called *ναυσαθμος*. Here

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were also docks, in which ships were built, or dragged to land, called νεωσοικοι, (*Diodor. Sicul. lib. 14. — Suidas.*) επιγεια, (*Hom. Odyss. σ.*) νεωρια, (*Demosth. Schol. Orat. de Cor. — Suidas. — Homer. Schol.*) &c. The adjacent places were filled with houses of promiscuous resort; (*Pollux, lib. 9. cap. 5.*) The harbours were in general adorned with temples or altars, where mariners offered sacrifices to their tutelar deities; (*Homer Odyss. ν. ν. 103.*) There were other temporary stations for ships, to supply them with water or provisions, which were called ορμοι, (*Hesychius.*) υπορμοι, (*Strabo, lib. 8.*) ενορμισματα, (*Appian. lib. 5.*) σαλοι, (*Polyb. lib. 1.*) καταρσεις; (*Thucyd. Schol. lib. 4.*) they were frequently at some distance from the shore; (*Plutarch. Pomp.*) Towards the land, they were fortified with a ditch and parapet, or wall built in the form of a semicircle, and extended from one point of the sea to the other; it was sometimes defended with towers and gates; (*Hom. Il. π. 436.*) Toward the sea, great pales of wood were placed, and before them the vessels of burden lay, to protect those within. A few ships were appointed to observe the motions of the enemy, which were called προφυλακιδες, (*Thucyd. lib. 1.*) and the foldiers πυρσχοι, or πυρσκριδαι, from πυρσος, a torch, with which they gave notice of the enemy's approach. The foldiers placed their tents around the ships, (*Homer. — Thucyd. lib. 6.*) chiefly, in winter, or in long sieges.

OF NAVAL ENGAGEMENTS.

Before they engaged in action, they threw overboard their provisions, and other matters not necessary

sary for the fight. They then took down their sails, lowered their masts, choosing rather to be governed by oars; (*Polyæn. lib. 5.*) They sometimes formed the order of battle like a half moon, and called *εσλος μηννοειδης*, the horns being nearest the enemy, and containing the ablest ships: sometimes its belly was nearest the enemy; hence it was called *κυρτη παραταξις*. Sometimes they were ranged in the form of a circle, which was called *κυκλον ταττειν*; or in the figure of the letter V; (*Vegetius.*) with the horns extended in a direct line, and meeting at the end; which was called *επικαμπτis παραταξις*. Before battle, each party invoked the protection of the gods; and the admirals went from ship to ship animating the men. The signal was then given, by hanging out a gilded shield from the vessel of the admiral; (*Plutarch.*) or a red garment, or banner, which was called *αιρειν σημεια*; (*Diodor. Sicul. lib. 13.*—*Polyæn. lib. 1.*) While this sign was suspended, the battle continued; and by its inclination to the right or left, the rest of the ships were directed on which side to attack or retreat; (*Leo Tact.*) The sound of trumpets, beginning in the vessel of the admiral, (*Plutarch. Lysand.*) continued round the whole navy; (*Diodor. Sicul. lib. 13.*) It was usual for the soldiers, before the fight, to sing a hymn to Mars, (*Suidas.*) and after the fight, to Apollo. The battle usually began with the admiral's vessel; (*Diodor. Sicul. lib. 3.*—*Polyb. lib. 16.*) when they engaged each other with their beaks and prows, and sometimes their sterns, as well as annoyed their enemies with darts and slings; and upon a near approach, with swords and spears;

spears; (*Lucan. lib. 3.*) They sometimes linked their vessels together with chains and grappling-irons; (*Sil. Ital. lib. 14.*) or so fixed their oars as to prevent their enemies from retreating; (*Lucan. lib. 3.*) The victorious party entered their vessels by laying bridges between them, and having killed or taken prisoners all they found in arms, seized their ships. When a town was besieged by sea, they spread their ships from one side of the harbour to the other, which were so united with chains and bridges, as to prevent any passage from the town to the sea. This is called *ζευγμα*; (*Diodor. Sicul. lib. 13.*) They sometimes used a sort of bomb, armed with spikes of iron, which swam upon the waters to prevent any attempts of the besieged; (*Diodor. Sicul. lib. 20.*) Sometimes they blocked up the harbour, or made a passage to the town by raising a vast mole before it; (*Q. Curtius, lib. 4.*) or by sinking ships filled with stones and sand. The attacks were usually carried on by men standing upon bridges, between the ships, and with darts and stones forcing the besieged from their walls; (*Q. Curtius, lib. 4.*) Here they erected towers upon a level with the city walls, to throw their missile weapons with greater advantage. The besieged pulled asunder the ships linked together with iron hooks. They blocked up the passage of the town; (*Thucyd. lib. 7.*) They galled their enemies with darts, stones, fire-balls, melted pitch or metals; or destroyed the vessels and works of the besiegers by fire-ships; (*Q. Curt. lib. 4. — Diodor. Sicul. lib. 20.*)

OF NAVAL SPOILS.

When victory was obtained, the conquerors rode home, laden with the spoils of their enemies, and dragging after them the captive ships. The admiral, the soldiers and mariners, (*Xenoph. Hist. lib. 2.—Polyæn. lib. 4.*) as well as their ships, were adorned with crowns and garlands; (*Diodor. Sicul. lib. 13.—Vitruv. lib. 2. cap. 8.*) with wrecks, and broken pieces of the ships destroyed in the fight, especially the ἀφλασα, ἀκροστολια κορυμβα, and other ornamental parts; (*Homer.*) These were called ἀκρωτηρια, and to deprive a ship of them ἀκρωτηριαζειν; (*Xenoph. Hist. lib. 6.*) Thus they returned home, filling the sea with hymns and acclamations of joy, and with the harmony of musical instruments; (*Plutarch. Lysand.*) They immediately proceeded to the temples of the gods, where they dedicated the choicest spoils, sometimes even some of the vessels they had taken; (*Diod. Sicul. lib. 12.—Herodot. lib. 8.*) The remainder of the spoils they bestowed in the porticos, and other public places of their city. To the victors, statues, inscriptions, and trophies were erected, which were adorned with arms, and broken wrecks; and which were hence deemed tokens of victory; (*Thucyd. lib. 7.—Polyb. Hist. lib. 16. cap. 3.*)

OF NAVAL PUNISHMENTS.

Their principal punishment was whipping with cords; which was sometimes inflicted upon criminals, with their heads thrust out of the port holes, and their bodies within the ship; (*Herodot. Terpsich.*)

sich.) Sometimes they were tied with cords to a ship, and dragged into the waters till they were drowned. Others were thrown alive into the sea. *Αναμυχοί*, those who refused to obey the summons to serve, were, with their posterity, condemned to *ατιμία*, infamy; (*Suidas.*) - *Λιποναυται*, deserters, were bound with cords and whipped, and sometimes had their hands cut off; (*Demosthenes.* — *Suidas.*)

OF THE PRIVATE LIFE OF THE GREEKS.

OF THEIR FUNERALS.

It is said that Pluto first taught the Greeks the manner of performing their last offices to the dead; (*Diodor. Sicul. lib. 5. cap. 15.*) These duties were thought of the highest importance, and the neglect of them a crime of the greatest magnitude. The memory of the dead was preserved with religious care, and their remains were honoured with reverence and adoration. Those who offended in this point were branded with infamy, and subject to a severe penalty; (*Demosth. Orat. in Leptin.—Plutarch. Solon.*)

To perform their funeral rites was considered so sacred, that they who neglected to discharge this office, were thought accursed. Hence these rites were called *δικαία, νομιμα, νομιζόμενα εθιμα, οσια, &c.* They believed that their souls could not be admitted into the Elysian shades, till their bodies were deposited in the earth; (*Homer Iliad ψ.*) and if these rites were altogether omitted, that they would be excluded for an hundred years. Hence the requests of dying men are so frequent; (*Homer. Odyss. λ. v. 66. 72.*) Hence, of all curses that was the greatest, that a person might *αταφος εκπιπτειν χθονος*, die without the honours of burial: and of all deaths, that by shipwreck was deemed the most terrible; (*Ovid.*) Thus, if they were in danger of being cast away, it was usual to fasten the most valuable stores to their body, with a direction to those who might

might find the body, if it should be cast upon shore, to give them human burial, and offering their stores as a compensation for the trouble; (*Meurs. in Lycophr. Cass. v. 367.*) In any case, it was considered not only an act of the greatest inhumanity to neglect to perform these offices, (*Ælian. Var. Hist. 5. cap. 14.*) but a crime, sufficient to provoke the vengeance of the infernal gods; (*Sophocl. Schol. Antig.*) He who thus offended was deemed profane and polluted, till he had submitted to the accustomed purifications, and appeased the incensed gods. It was not required, in all cases, that the solemnities should be strictly performed; for if a traveler was in unusual haste, it was sufficient to cast three handfuls of soft earth upon the carcase, (*Horat. lib. 1. Od. 28. v. 36. — Quintil. Declam. 5. 6. — Cælius Rhod. lib. 17. cap. 20.*) one of which was to be thrown upon the head. If the body of any person had been interred in haste, and it was afterwards found by any of his friends, it was honoured with a second funeral; (*Virg. Æn. 3. v. 62. and 67.*) It was thought to be a great misfortune, if their bodies had not been prepared for burial by their relations, and interred in the sepulchres of their family; (*Anthol. Epig. lib. 3. cap. 25. Ep. 75. — Sophocl. Electr. v. 1134.*) The ashes of those who died in a foreign country were usually brought home, and interred in the sepulchre of their ancestors. This pious care of the bodies of the dead was extended also to slaves; (*Demosth. Orat. in Macart.*) and was esteemed so necessary, that the candidates for the magistracy at Athens were examined, as to the due celebration of the funerals, and proper care of the monuments of their relations; (*Xenoph. de Dict. Socrat. lib. 2.*)

It was also a grievous crime to be gay and cheerful before the usual time of mourning expired; (*Æschin.*) The persons of the priests who officiated at funerals were highly respected, and their goods were regarded with religious veneration; (*Plutarch. Græc. Quæst.* 21.)

There were some crimes, however, which were so heinous, as to prevent the persons guilty of them from all rites of burial. Public or private enemies were deemed unworthy of partaking of this privilege; (*Homer Il. v.—Hom. Il. x.—Iliad π.—Ovid. in Ibin. v. 304.—Pausan. Bæotic.*) Those who were conspirators or traitors to their country were excluded from the rites of burial; (*Diodor. Sicul. lib. 16. cap. 6.—Pausan. Messen.—Plutarch. Pausan.—Plutarch. Phocion.—Cornel. Nep. Phocion.—Valer. Max. lib. 5. cap. 3.*) Those who refused to act in defence of their country in times of extremity; (*Hom. Il. 6. v. 384.—Iliad β. 391.*) Tyrants, who were pronounced enemies to their country; (*Plutarch. lib. de Hom.—Hom. Odyss. γ. 256.—Pausan. Corinth.*) persons guilty of suicide; (*Aristot. Ethic. Nicomac. lib. 5. cap. 2.—Philostr. Heroic.—Herodot. Call. cap. 70.*) (although on some occasions, it seems to have been considered as the effect of a laudable courage, to put a period to their lives,) (*Plato de Leg. lib. 9.*) and persons guilty of sacrilege, were threatened with this punishment; (*Diodor. Sicul. lib. 16. cap. 6.—Pausan. Lacon.*) Persons, killed by lightning, were buried apart by themselves, being thought hateful to the gods; (*Euripid.*) or in the place where they died; (*Artemidor. lib. 2. cap. 8.*) Some say, they had no interment, but were suffered to rot in the place where they fell, which was hedged in

to prevent others from contracting pollution from it; (*Persius. Sat. 2. v. 27.*) as were all places which had been struck with thunder; (*Plutarch. Pyrrh.*) Those who wasted their patrimony were denied the right of being buried in the sepulchre of their fathers; (*Diogen. Laert. Democrit.*) The bodies of those who died in debt belonged to their creditors, and were refused burial, till satisfaction was made. Some criminals who suffered capital punishment were deprived of burial; those who died upon the cross or were impaled, were allowed frequently to be devoured by birds or beasts of prey; (*Horat. lib. 1. Ep. 16.—Juvenal. Sat. 16. 77.*) If the carcase was spared by the beasts, it commonly remained upon the cross till it was putrified; (*Sil. Ital. lib. 13.—Herodot. Thal.—Cicer. Tusc. Quæst. lib. 1.*) In some places it was usual to inter the bodies of infants who had no teeth, without consuming them to ashes; (*Plin. Nat. Hist. lib. 7.—Juvenal. Sat. 15. 139.*) If those who had ⁱⁿ~~en~~curred public hatred had obtained the rites of burial, it was usual to leap upon their tombs, and to cast stones at them, in token of their abhorrence; (*Euripid. Electr.*) They frequently dragged sacrilegious persons from their graves, after they had been decently interred; (*Plutarch. de Ser. Numin. Vindiēt.*) Traitors, who had been buried, were again taken from their tombs; (*Lycurg. Orat. in Leocr.*) and the bones of tyrants seldom rested in the grave; (*Plutarch. Dionē.—Diogen. Laert. Periand.—Euripid. Med. 1378.*)

TREATMENT OF THE SICK AND THE DEAD.

When any one was seized with a dangerous disorder, branches of rhamn and laurel were fixed over

his door; (*Laert. in Vit. Bion.*) The branch of rhamn seems to have been designed to keep off evil spirits; that of laurel was to render the god of physic propitious. These boughs were called *αυτάνυες*. All sudden deaths of men were imputed to Apollo; (*Hom. Iliad* ω. 757.) The sudden death of women was attributed to Diana; (*Hom. Il.* ζ. 205.—*Il.* τ. 59.—*Odyss.* δ. 406.—*Odyss.* λ. 170.) Apollo was taken for the sun, and Diana for the moon, which were believed to have a great influence on human life; (*Eustath. Hom. Il.* ζ. 205. and *Il.* τ. 59.) Dead persons were supposed to be under the jurisdiction of the infernal deities; no one could resign his life therefore till some of his hairs were cut off, to consecrate him to them; (*Euripid. Alcest.* 74.—*Macrob. Saturn. lib.* 5. *cap.* 19.—*Virgil. Æn.* 4. 694.—*Horat.* i. 28. 20.—*Mart.* iii. 43.) When they perceived the pangs of death coming upon them, they prayed to Mercury; whose office it was to convey the ghosts to the shades below; (*Valer. Max. lib.* 2. *cap.* 6.—*Hom. Odyss.* ω. 1.—*Virg. Æn.* 4. 242.—*Hor.* i. *Od.* 10. v. 17. and *Od.* 24. v. 18.) These prayers were termed *ἐκτενέιοι εὐχαί*; (*Etym. Austr.*) Their friends perceiving them about to die, attended their death-bed, to catch their dying words, which they never repeated without reverence; (*Hom. Il.* ω. 743.) and kissed them, at taking their last farewell, endeavouring to receive the last breath in their mouth; believing their souls to expire with them, and enter into their bodies; (*Euripid. Herac.* 600.—*Euripid. Alcest.* 403.—*Hom. Il.* ω. 743.—*Æn.* 4. 685.) At the time of their death, it was usual to beat brazen kettles, by which they thought to drive away evil spirits; (*Theocrit. Schol. Idyll.* 2. v. 36.)

v. 36.) that they might not be hurried away by the furies to the place of torment; (*Virgil. Æn.* 6. 540.)

To die was, literally, *θνησκειν*, and *αποθνησκειν*; but to avoid the gloomy ideas which these words conveyed, they used words of gentler import: *απογινεσθαι*; sometimes *απερχεσθαι*, (*Heliodor. Ethiop.* 8. p. 400.—*Ælian. Var. Hist.* ii. 25.) *οιχεσθαι*, to depart, (*Eustath. Il.* α.—*Eurip. Alcest.* 316.—*Hom. Odyss.* ε. 144.—*Laert.* iii. 83.—*Horat. Od.* i. 24. v. 5.—*Æneid.* 10. 745—12. 309.) *κεκμηκε* and *καμουντες*; (*Hom. Il.* γ.—*Odyss.* λ.) *ευδειν*, to sleep; (*Æschyl. Eumen.* 708.) *κοιμασθαι*; (*Callim. Epigr.* x. 2.) *εεσιωκεναι*; (*Plutarch. in Cicer.*) *παθειν τι*; (*Hom. Il.* φ. 274.—*Odyss.* Δ. 820.—*Herod.* v. 7. § 1.) The place of burial was called *κοιμητηρια*, and *ευνασηρια*; (*Lycophr. Cass.* 583.)

CEREMONIES BEFORE FUNERALS.

As soon as any one had expired, his eyes were closed; which was termed *καθαιρειν*, *συναρμωπτειν*, *συγκλειειν τας οφθαλμους* or *τα βλεφαρα*, &c.; hence, *καταμνειν* was used for *θνησκειν*; (*Euripid. Hecub.* 568. 430.—*Il.* λ. 453. 425.—*Odyss.* ω. 295.—*Eurip. Phæ.* 1400.) It was a great satisfaction to dying persons to depart in a decent posture; (*Sueton. in August.* 99.) They usually closed the mouth of the dead person; (*Hom. Odyss.* λ. v. 425.) and then covered his face; (*Euripid. Hippolyt.* 1458.) It was considered a misfortune to want the last attentions of their friends; (*Sophocl. Electr.*) Private funerals were conducted at the charge of their relations; the expence of public funerals was defrayed from the public treasury.

Before the body was cold, they stretched the members out to their proper length; which was called *εκτεινειν* or *ορθουν*; (*Euripid. Hippol.* 786. 1458.) The body was then washed; (*Euripid. Alcest.* 156.) which

office was commonly performed by the female relations of the deceased; (*Plat. Phædon.*) At some places there were vessels in the temple applied to this use; (*Asconius de Divinat.*) The body was next anointed (*Plin. Nat. Hist. lib. 13. cap. 1.*) with oil, (*Hom. Il. 6. 350.*) or ointment; (*Athenæ. Δειπνωσοφ. lib. 15.*) Slaves only were forbidden to perfume themselves with ointment; (*Plutarch. Solon.*) After the body was washed and anointed, it was wrapped in a garment; (*Apul. Florid. 1.—Virgil. Æn. 6. 218.*) The body was then adorned with a rich and splendid garment; (*Laertius Socrat.—Ælian. Var. Hist. lib. 1. cap. 16.—Plutarch. Lysandr.—Euripid. Alcest.*) generally of a white colour; (*Hom. Iliad 6. 352.*) Hence it was reckoned an inauspicious omen for a sick person to have white apparel; (*Artemidor. Oneir. lib. 2. cap. 3.*) This colour seems to have been used to denote the innocence of the dead; (*Plutarch. Quest. Rom.*) This garment was frequently prepared by themselves, or their friends, before they died; (*Hom. Odyss. β. 95.—Virgil. Æn. 9. 486.*) It was usual in Sparta, for persons of eminent valour only to be buried in a red coat, (*Ælian. Var. Hist. lib. 5. cap. 11.*) and all ointment or costly perfume was prohibited. The dead body was decked with a chaplet of flowers and green boughs; (*Euripid. Troad. 1143.*) especially if the person died in a foreign country, and his remains were brought home in urns, to be honoured with the usual ceremonial solemnities; (*Plutarch. Demetr.—Plutarch. Philopæm.*) This ceremony was perhaps taken from the games in which the conquerors were rewarded with crowns of leaves, indicating that the dead had finished their course; (*Suidas.*)

das.) or to express the pleasures they were to enjoy after this life ; (*Clem. Alexandr. Strom. lib. 2. cap. 8.*) They now laid out the dead body ; sometimes they placed it upon the ground, sometimes upon a bier, called *λευκτρον*, *φερτρον*, or *φερειτρον*, which they adorned with various sorts of flowers ; which office was also performed by their near relations ; (*Lysias. Orat. de Cæd. Erat. — Dio. lib. 58.*) They laid them out near the entrance of the house ; which being sometimes called *προνωπιον*, dead men were sometimes called *προνωπεις* ; (*Euripid. Alcestid.*) This was done that the body might be open to public inspection, that it might be seen if any wound or violence was the occasion of the death ; (*Pollux, lib. 8. cap. 7.*) In this part of the ceremony, the feet were always turned towards the gate, (*Persius. Sat. 3. v. 103. — Hom. Iliad. τ. 214.*) to signify that they were never to return. Here the body was constantly watched, lest any violence should be offered to it ; (*Hom. Il. τ. 214.*) or lest flies and vermin should pollute it ; (*Hom. Il. τ. 23.*) Before interment, a piece of money was put into the mouth of the corpse, which was thought to be the fare of Charon for wafting the soul over the infernal river. This was called *γαρχηδοντα*, (*Suidas.*) or *δαναη*, (*Hesychius.*) *δαναχη* or *δανακης*, from *δανος*, a price ; or because it was given *τοις δανοις*, to dead men, from *δανα*, dry sticks. It was only a single *οβολος*, or two *οβολοι* ; (*Aristoph. Ranis.*) This ceremony was omitted in those places which they fancied were situated in the neighbourhood of the infernal regions ; (*Etymol. Auc. v. δανακης. — Strabo. Geogr. lib. 8.*) The mouth of the corpse was also filled with a cake of flour, honey, &c. and hence called

μελιττατα; (*Suidas.*) which was designed to appease the fury of Cerberus; (*Virgil. Æn. 6. v. 417.*) The ceremony of laying out and clothing the dead, and sometimes the interment, was called συγκομιδη; (*Æschyl. Schol.*) hence is used συγκομιζειν; (*Sophocl. Ajac. v. 1067.*) During this time, the hair of the dead person was hung upon the door, to signify that his friends were in mourning; and till the corpse was removed, a vessel of water stood before the door, called αρδανιον, (*Suidas.—Pollux, lib. 8. cap. 7.*) αρδανια, γαστρα; (*Hesychius.*) and from the matter of which it was frequently composed, οσρακον; (*Aristoph. Εκκλησι.—Euripid. Alcest. 69.*) It was designed for those who had attended the corpse, that they might purify themselves by washing, which was called λεσθαι απο νεκρου. They thought themselves polluted by the touching of a dead body; (*Euripid. Hippol.*) Nor was the house, where the corpse lay, deemed free from pollution; (*Euripid. Helen. 1446.—Phæn. 1626.—Schol. Aristoph. Lysist. 612.*)

FUNERAL PROCESSIONS.

The term used for carrying the corpse forth is εκκομιδη and εκφορα; (*Theocrit. Idyll. 15. 132.—Demosth. Mac.—Ælian. 8. 4.*) It is said bodies were usually kept seventeen days and nights before they were interred; (*Hom. Odyss. ω. 63.*) Some say, the time of burning the body was on the eighth day after death, the time of burying, on the ninth; (*Servius, Æn. 5.*) The ancient burials seem to have been upon the third or fourth day after the death; (*Argonaut. lib. 2.*) sometimes on the day following it; (*Callimach.—Laertius. Vit. Pherec.*) The ceremony was performed in the day: the night was deemed improper, on account of

the evil spirits which were at that time supposed to venture abroad; (*Euripid. Troad.* 446.) Young men only were buried in the morning twilight, because the death of a young person was thought a dreadful calamity, and too impious to reveal it in the face of day. It was usual to carry torches at the burials, though performed in the day; hence the term *ἐπὶ τῇ δαδᾷ τὰ βίη*, when men are said to advance to the torch of their life; (*Plutarch. lib. an Sen. Capess. Sit. Resp.*) The Athenians only celebrated their funerals before sun-rise; (*Cicer. de Leg. lib. 2.—Demosth. Orat. in Macart.*) The bearers carried the corpse upon their shoulders; (*Euripid. Alcest.* 607.) The body was sometimes placed upon a bier; instead of which, the Spartans frequently used their bucklers; (*Virg. Æn.* 10. 506.) The ancient Grecians seem to have carried the dead bodies to the grave without support; (*Eustath. in Iliad.* ψ.—*Euripid. Rhes.* 886.)

The friends and relations usually attended the funerals, and sometimes others who were invited; although, to prevent confusion and expence, at some places, none but relations were allowed to attend. Women, who were not relations, under threescore years of age were not allowed to attend; (*Lyfias. Orat. pro Eratost.*) but seemed to follow in a body by themselves; (*Terent. Andr.*) They sometimes put on mourning; yet the funerals of illustrious men were often celebrated with expressions of joy and festive solemnities; (*Plutarch. in Timol.—Plutarch. Arat.*) When the body was conveyed out of the house, they took their last farewell, saluting it, and uttering a certain form of words; (*Eurip. Alcest.* 608.) The procession was usually on horseback or on carriages; but upon peculiar occasions of respect, on foot; (*Diogen. Laert. Theophr.*)

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The relations followed next the corpse; the rest walked some distance off: sometimes the men went before it with uncovered heads, the women following it. Patroclus was carried, surrounded by soldiers; (*Hom. Iliad* ψ.) The usual way was for the body to go first, the mourners to follow; (*Terent. Andr.*) by which custom they were reminded of their own mortality; (*Donatus. in Ter. Andr.—Alex. ab. Alex. lib. 3. cap. 8.*) At the funerals of magistrates, as well as of soldiers, their ensigns of honour were inverted. To perform this ceremony they called *επεμπεῖν*, *παρεπεμπεῖν* and *προπεμπεῖν*. (*Euripid. Troad.* 446.)

MOURNING FOR THE DEAD.

The Greeks usually expressed their sorrow by abstaining from banquets and festivals, by banishing from their houses all musical instruments, and, as much as possible, absenting themselves from places of gaiety and mirth; (*Euripid. Alcest.* 343.—*Hom. Odyss.* Δ. 101.) They avoided society and conversation, and frequented dark and solitary places, which they thought bore some resemblance to their misfortunes; (*Plutarch. Consol. ad Ux.*) hence it was deemed an omen of death for any one to dream that a fire was extinguished during the sickness of any in the same family; (*Artemidor. lib. 2. cap. 9.*) They laid aside their jewels, and whatever was costly and ornamental in their apparel; (*Lycophr. Cass.* v. 859.) This custom also prevailed at the time of any great calamity; (*Euripid. Troad.* 256.) Their mourning garments were always black; (*Ovid. Met.* 6. *Fab.* 8.—*Met.* 8. *Fab.* 4.—*Plutarch. περὶ τῆς εὐτυχίας ἐπὶ τῇ ἀτυχίᾳ*.—*Eurip. Hel.* 1094.—*Alcest.* 215. 427.) and of
a coarse

a coarse and cheap kind; (*Terent. Hauton. act. 2. sc. 3.*) They were accustomed to tear, cut off, and sometimes to shave their hair; (*Euripid. Orest.—Hom. Odyss. δ. 197.—ω. 45.—Herod. ii.—Ælian. 7. 8.*) which was usually thrown upon the dead body, as a mark of affection; (*Homer. Il. ψ. 135. — Stat. Theb. 6.*) or to cast it into the funeral pile, to be consumed with the body; (*Hom. Iliad ψ.*) It was sometimes laid upon the grave; (*Æschyl. χονφ.*) Upon the death of men of eminence and valour, it was not unusual for whole cities and countries to be shaved. This ceremony was observed, because, as long hair was considered as very becoming, they might appear careless and negligent of their beauty, and to render the ghost of the dead person propitious, by throwing the hair, together with the body, into the fire. In times of public mourning they extended this custom even to their beasts; (*Euripid. Alcest. v. 428.—Plutarch. Pelopid.—Plutarch. Aristid.*) the battlements were removed from the walls of the city, that even towns might seem to mourn; (*Plutarch. Pelopid.*) The practice of shaving the head was at some times a sign of joy, as when mariners shaved upon their deliverance from shipwreck; (*Juven. Sat. 12. 82.—Artemid. lib. 1. cap. 23. — Plin. Epist.—Lycophr. Cass. 973.*) It is also said, that the practice of shaving was observed only by the women, and that the men let their hair grow; (*Plutarch. Rom. Quæst.*) on the contrary, it seems the most prevailing custom for women to wear long hair, as a token of sorrow, and for the men to cut it off; (*Ovid. Ariadn. Thes.—Terent. Hautont. act. 2. sc. 3.*) This difference may be reconciled, by considering the manner in which they were shaved, whether by themselves or others,

others, (*Artemidor. lib. 1. cap. 23.*) and the peculiar custom of different nations; (*Herodot. lib. 1. cap. 82.*—*Plutarch. Lyfand.—Alex. ab Alex. Gen. Dier. lib. 5.*) Persons in affliction sometimes expreffed their grief by rolling their bodies in the duft; (*Ovid. Met. lib. 8. v. 528.*—*Homer Iliad w. 637.*) or by covering their head with afhes; (*Homer Iliad σ. v. 23.*) When they went abroad, they muffled their heads; (*Anthol. lib. 5. cap. 23.*—*Euripid. Supplic. 110.*) They fometimes leaned their head upon their hands, as a token of forrow; (*Euripid. Helen. 377.*) and moved along with a flow and languid pace. They beat their breasts and thighs, and tore their flefh with their nails; which was a practice more ufual among women, (*Nonn. Dionys. lib. 9. 18.*—*Virgil, Æn. 4. 637.*) and was afterwards forbidden; (*Plutarch. Solon.*—*Cicero de Legib.*) The Spartans bore the death of their relations with great moderation, but bewailed the lofs of great men with tearing their flefh with pins and needles; (*Servius in Virg. Æn. 3.*) They folemnly curfed, and accused their gods; (*Stattius Sylv. lib. 5.*—*Theb. 3.*) infomuch that they fometimes pulled down their altars, and facked their temples; (*Euripid.*) They fometimes muttered the interjection ἦ, ἦ, ἦ; hence, it is faid, funeral lamentations were called ἐλεγιοί, elegies; (*Schol. in Aristoph. Androm.*—*Æfchyl. Theb. 323.*) When any public magistrate or perfon of eminence died, the fchools of exercife, the baths, fhops, temples, and places of entertainment were fhut, and all public meetings fufpended; (*Diogen. Laert. Socrat.*)

Mourners and muficians were employed to add to the folemnity, who were called θρηνηται ἑταῖροι; (*Homer.*)

(*Homer.*) because they tried to excite sorrow, by beating their breasts and counterfeiting grief. They were also called *αοιδοι, προσωδοι*, &c. from the songs they sung at funerals. One song seems to have been sung in the procession, another at the funeral pile, and a third at the grave; which were called *ολοφυρμοι, λινοι*, and *αλινοι*; sometimes *ιαλεμοι*, from Ialemus, son of Clio, and the first author of these songs. They were also called *ταλεμοι*, hence *τηλεμυσται* is a name for mourning women. They were chiefly mean and inelegant compositions: (*Suidas.*—*Plaut. Asin.*—*Eurip. Supp.* 281.—*Troad.* 600.)

Musical instruments seem to have been used to excite sorrow; for which reason the *λυρα*, a cheerful instrument, was never used at these solemnities; (*Euripid. Alcest.* 430.) The *αυλοι*, a kind of Phrygian flute, was commonly used at these times; (*Statius Theb. lib. 6. v. 120.*) as well as the Carian flute; hence the musicians and mourners were called *καριναι*, (*Hesychius.*) and the funeral song *καρικη μεσα*; (*Pollux, lib. 3.*) The Mysian, (*Æschyl. Schol. Pers.*) and Lydian flutes were also used as instruments of sorrow; (*Plutarch.*—*Lucian de Luctu.*—*Eurip. Troad.* 126.—*Schol. Aristoph. Av.* 217.)

INTERMENT AND BURNING OF THE DEAD.

It seems to have been the practice of the most early ages (*Cicer. de Leg. lib. 2.*—*Schol. Hom. Il. α.*) in Greece, to inter their dead; that of burning them was afterwards introduced, and, as some say, by Hercules. It is certain that the custom of burning was in use in the Trojan war; (*Lucian.*—*Plat. Phæd.*—*Eustath. Il. α.*) The reasons assigned for it are,

are, because bodies were considered polluted after the soul's departure; (*Euripid.*) or that the soul being separated from the gross matter, might take its flight to the heavenly mansions; (*Eustath. in Il. α.—Quintil. Declam. 10.—Lycophr. Cass. 44.*) The piles, on which dead bodies were burned, were called *πυραί*. The body was placed upon the top of the pile; if, of a person of eminence, many animals, sometimes many slaves or captives, were consumed with him, together with a quantity of precious ointments and perfumes; (*Hom. Il. ψ. 166.*) The body was sometimes covered with the fat of beasts, that it might be speedily reduced to ashes; (*Eustath. in Il. ψ. 166.*) Where many bodies were to be burnt on the same pile, they were so placed, that those of moist constitutions, proportioned to those of a contrary temperament, should increase the force of the flames; (*Plutarch. Symp. lib. 3. Quæst. 4.—Macrob. Sat. lib. 7. cap. 7.*) insomuch that for ten men it was usual to put in one woman. Soldiers usually were burnt together with their arms; (*Hom. Odyss. λ. 74.*) The garments they had worn were also thrown upon the pile. The Athenians indeed became so profuse in their liberality to the dead, that they were afterwards restrained from burying with their bodies more than one red garment, or a few branches of olive; (*Plutarch. Lycurg.*) and these only were allowed to a person of eminence. Solon allowed three garments and one ox; (*Plutarch. Solon.*) At Cheronæa, those who were lavish at funerals, were punished for effeminacy by the censors of women; (*Plutarch. Solon.*) The pile was set on fire by some of the nearest relations, who prayed and offered vows to the winds to assist the flames,

flames, that the body might be quickly consumed; (*Hom. Iliad* ψ. 194.) At the funerals of high commanders, the soldiers and attendants made a solemn procession three times round the pile, to express their respect to the dead; (*Hom. Il. ψ.*) This was called περιδρομή; (*Statius Theb.* 6. v. 213.) in this motion, they turned to the left hand, as expressive of sorrow; (*Stat. Theb.* 6. 221.) These motions were accompanied with shouts and sound of trumpet, (*Valer. Flacc. Argon. lib.* 3.) while the pile was burning; (*Virg. Æn.* 11. 188.) The friends of the dead person stood by the pile, while it was burning, pouring forth libations of wine, and calling upon the deceased; (*Hom. Il. ψ.*) When the pile was burnt down, and the flames had ceased, they extinguished with wine the remains of the fire, and collected the bones and ashes; (*Hom. Il. ω.* 791.) which office was also performed by the relations; (*Tibullus.*) The bones were sometimes washed with wine and anointed with oil; (*Homer Odyss.* ω. 71.) and sometimes inclosed in fat; (*Hom. Il. ψ.* 252.) It was usual to place the body in the middle of the pile, and the bodies of the men and beasts burnt with it were placed on the sides, that the bones might be easily distinguished; (*Hom. Il. ψ.*) The bones being thus distinguished, they gathered the ashes which lay close to them; which were deposited in urns, called καλπαι, φιαλαι, κρωσσοι, λαρνακες, αμφορορηα, οσοθηκαι, οσοδοχεια, &c. The urns were made of silver, gold, wood, stone or earth, according to the condition of the dead person. The urns of people of rank were frequently adorned with flowers and garlands; sometimes they were covered with cloths, till they were deposited in the earth; (*Hom.*

Il. ω.—Il. ψ.) The bodies lay in the urns, when they were interred, with their faces upwards; and the heads were so placed as to look towards the rising sun; (*Thucyd. Schol.*) The Megarensians, it is said, placed their dead towards the east, but the rest of Greece towards the west; (*Plutarch. Solon.—Ælian. Var. Hist. lib. 7. cap. 19.*) At Megara, it was the custom to bury three or four bodies in the same sepulchre; but at Athens, only one; (*Plutarch. Solon.*) except in instances of near relationship; (*Agath. Epigr.—Ovid. Met. 4. 154.—Euripid. Alcest. 365.—Hom. Il. ψ.—Hom. Odyss. ω. 76.—Ovid. Met. lib. 11. v. 702.—Il. ω. 795.*)

TOMBS AND MONUMENTS.

The early Greeks buried in places prepared for the purpose in their own houses; (*Plat. Min.*) The Thebans had a law to enjoin every one to provide a repository for their dead in their own houses. It was a common practice to bury within the most public and frequented places of their cities; (*Plutarch. Them.—Xenoph. Ελληνικ. lib. 7.—Pindar. Schol.*) Honours were sometimes paid, and tombs erected to the dead, in temples; (*Plutarch. Aristid.*) as a high mark of public esteem; (*Euripid. Med. 1378.*) In later times they buried their dead without their cities, and chiefly by the highways. The Spartans were allowed to bury within the city, as it should seem, to restrain that superstition which was common among them, of being afraid of seeing or touching a dead person; (*Plutarch. Lycurg.*) Every family had its peculiar place of interment, to be deprived of which was reputed

puted the greatest calamity; (*Justin. lib. 3.*) There was a law therefore to deprive those of the sepulchre of their fathers, who had wasted their inheritance; (*Laertius Democr.*)

The common graves in the earliest ages of Greece were caverns dug in the earth, called *υπογαια*; (*Hom. Il. ω. 797.*) those of later times were paved with stone, and arched over, and adorned with as much art as their houses; and it was not unusual for mourners to assemble in these vaults to bewail the loss of their relations; (*Petron. Arbit.*) Kings and men of high rank were usually buried at the feet of mountains; (*Servius in Æn. 11. — Aurel. de Orig. Gent. Rom. — Virg. Æn. 11.*) Hence appears the custom of raising a mount upon the graves of persons of high rank; (*Lucan. lib. 8.*) which sometimes consisted of stone; (*Euripid. Hippol.*) sometimes of earth; which was called *χωμα*; (*Euripid. Hecub. 221.*) sometimes *χεειν σημα*, (*Hom. Il. ω. 801. — Il. ψ.*) *χωνυσθαι ταφον*, (*Anthol. Epigr. lib. 4.*) *ογκωσαι*, *υψωσαι*, &c. (*Euripid. Anthol. lib. 3. εις ποι.*) and laid together with much care and art; (*Hom. Il. ψ.*) The ancient *Μνημεια*, consisted of the grave or tomb, called also *σπηλαιον*, *τυμβος*, &c.; and of the ground surrounding the grave, which was fenced about with pales or walls, usually open at the top, and therefore sometimes called *υπαιθρον*; it was also called *γεισον*, *θριγκος*, *περιοικοδομη*, (*Pausanias.*) *κηπη*, *σκεπη*, &c. Tombs of stone were polished with greater art; (*Euripid. Alcest. 836. — Euripid. Helen. 992.*) and anciently adorned with pillars of stone; (*Lycophr. Cass. 557. — Theocrit. Dioscur.*) called *ξεσον πετρον*, *αγαλμ' αιδαο*; (*Pindar. Nem. Od. 10. — Euripid. Alcest. 836. — Hel. 992.*) The pillars of stone were called *σηλαι*, containing frequently inscriptions in verse of the family, virtues and ser-

vices of the dead; (*Hom. Il.* λ. 371—ε. 434.—*Pindar. Nem. Od.* 10.) The Sicyonians had no inscriptions; (*Pausan. Corinth.*) and the Spartans were only allowed to inscribe the names of those who died in war, or of women who died in childbed; (*Plutarch. Lycurg.*) Sometimes the inscription contained some moral aphorism; or, when there was no inscription, the effigies of the dead man, or some emblem of his character was added; (*Cic. Tusc. Quæst.* v. 23.—*Diod. Laert.* vi. 78.) Virgins had commonly the image of a maid with a vessel of water upon their tombs; (*Pollux, lib.* 8. *cap.* 7.) alluding to a custom of carrying water to the sepulchres of unmarried maids. There were also various emblematical figures according to particular characters; (*Antipat. Epigr. in Lyfid.*) Upon the tomb of Diogenes a dog was engraven, to denote the temper of his sect; the tomb of Isocrates was adorned with the image of a fyren; that of Archimedes with a sphere and cylinder.

Sometimes they fixed upon the graves the instruments which the dead had used; as, the weapons of foldiers, the oars of mariners, and the tools of artists; (*Homer Odyss.* λ'. 75.—*Æneid.* 4.) Hence their graves were called *σηματα, μνημεια, μνηματα*, &c. (*Hom. Odyss.* ω. 36.—*Theophr. Char. c.* 14.—*Callim. Epig.* 18. 4.—*Aristoph. Eccles.* 1100.—*Thes-moph.* 893.) To restrain the excess to which the ornaments of their tombs had been carried, it was ordered by Solon that no statues of Mercury, or arched roofs should be made to them; and that they should not be greater than ten men could erect in three days. There was also another law, that not more than one pillar, not exceeding three cubits in height, should be placed upon any monu-
ment;

ment; (*Cicer. de Legib. lib. 2.*) It was usual for their friends to pray that the earth might lie light upon them; and for their enemies to pray that it might lie heavy upon them; (*Euripid. Alcest. 462.* — *Euripid. Helen. 857.* — *Senec. Hippol. Fine.* — *Anthol. lib. 2. εἰς πόν.* — *Martial. lib. 9. Epit. Philæn.*)

There were other honorary monuments erected to the dead, not containing their remains, and hence called *κενοτάφια*, *κεννήρια*, cenotaphs; (*Virg. Æn. 3. 304.* — *6. 505.* — *Odyss. α. 291.* — *Odyss. δ. 584.* — *Eurip. Hel. 1255.*) They were either erected to those whose funeral rites had been performed in another place; (*Pausan. Attic.* — *Messenic.* — *Eliac. ε.* — *Bæotic.*) or to those who had never obtained a proper funeral; as, when any one had perished by sea, they erected a sepulchre, and repeated three times with a loud voice the name of the dead, to call his ghost to the habitation prepared for it, which custom was called *ψυχάγωγια*. This practice was very ancient; (*Pindar. Pythion. Od. 4.* — *Æn. 6. 505.* — *Ausonius Præfat. Parent.* — *Hom. Odyss. α. 64.*) The sign by which honorary sepulchres were distinguished was commonly by *νεπίον*, a wreck of a ship, signifying that the person died in some foreign country. To deface or damage a sepulchre, was esteemed a crime no less than sacrilege, and thought to entail ruin upon all who committed it; (*Theocrit. Idyll. x6. 207.*)

HONOURS PAID TO THE DEAD.

An oration was usually made at the sepulchre in honour of the dead person; (*Lucian. de Lucru.*) Those who died in war had an oration pronounced by a person appointed by the public magistrate, and which was an annual ceremony; (*Cicer. de Orat.*) It was thought

a great addition to the happiness of the dead to be highly commended in an eloquent oration; (*Plin. Ep. lib. 2.*) Funeral games were frequently instituted in honour of remarkable persons; (*Herodotus.—Thucydides, 8.—Plutarch. Timol.—Hom. Il. ♀. 274.—Odys. ω. 85.—Dionys. Halicar. lib. 5.—Pausan. Arcadic.*) The garlands given to victors at these games were chiefly of parsley, which was thought to have some peculiar relation to the dead. It was commonly believed that dead bodies polluted whatever approached them; hence arose the custom of purifying after funerals; (*Virg. Æn. lib. 6.*) Till he was purified, the polluted person could not enter into the temples, nor communicate at the worship of the gods; (*Euripid. Iphig. Taur. 380.—Suidas. v. καταλουει.—Aristoph. Schol. Nub.*) It was also unlawful for those to enter into the temples, who were called *υπεροποτμοι* or *δευτεροποτμοι*, (*Hesychius.*) also for those who were thought dead, but, after their funeral rites, recovered; and for those who were reputed to be dead in some foreign country, and unexpectedly returned; (*Hesychius.*) They underwent, in this purification, all the forms and customs which were used to a new-born child, they were washed and wrapped in clothes; (*Plutarch. Quæst. Rom.*) The house was also purified; (*Hom. Odys. κ. 481.—492.*) The Spartans despised such superstitious follies; (*Plutarch. Lycurg.*)

When the funeral was finished, they retired to the house of the nearest relations of the dead, where an entertainment was provided, (*Demosth. Orat. de Coron.—Lucian. Dial. de Lucr.*) which was called *περιδειπνον*, *νεκροδειπνον*, *ταφος*. This ceremony was omitted at the funerals of slaves; (*Cicer. de Leg. lib. 2.*) This was an ancient custom; (*Hom.*

Iliad ω.—*Il.* χ. 28.—*Il.* ψ.—*Odysf.* γ. 309.—*Hesiod.* *Eg.* γ. 735.)

Sometimes the entertainment preceded the funeral; (*Hom. Il.* ψ. 28.) The fragments which fell from the tables were considered sacred to the departed souls, and not lawful to be eaten; (*Athenæ.* *Δειπνοσοφ.* lib. 10.—*Diog. Laert.* 8. 34.—*Tibull.* i. 6. v. 17.—*Ter. Eun. act.* 3. *sc.* 2.) These crumbs were carried to the tomb, and there left for the ghosts to eat. These entertainments consisted of flesh, and all sorts of pulse, (*Plutarch. Problem.*) beans, peas, lettuces, eggs, parsley, &c. They chiefly conversed at them upon the merits and qualities of the dead person; (*Cicer. de. Leg.* 2. 25.)

At Argos, it was usual to sacrifice to Apollo, immediately after mourning; and thirty days after, to Mercury. They gave the barley of the sacrifice to the priest of Apollo; the flesh they took themselves; and having extinguished the fire of the sacrifice, which they thought polluted, they kindled another, on which they boiled the flesh, calling it *εγχνισμα*, (*Plutarch. Græc. Quæst.*) from the fumes which ascended from the burnt sacrifice, and which were called *χνισσα*.

They usually ornamented the tomb with herbs and flowers, especially with parsley; hence *δειςθαλει σελινυ*, to signify that a disease was desperate; (*Plutarch. Timol.*) purple and white flowers were acceptable to the dead, as amaranthus; (*Philostrat. Heroic.* 19.) *ποθος λευκος*, (*Theophr. lib.* 6. *ψυχ. χων.*) or the jessamine, with lilies, and other flowers; (*Virg. Æn.* 5. 79.—*Æn.* 6. 883.) The rose was peculiarly grateful, (*Anacreon.—Od.* 53.) as well as the myrtle; (*Euripid.—Sophocl. Electr.* 886.) These were usually called *ερωτες*, (*Phavorin.*) from the expression of

love and respect to the dead person; or from *ερανος*, because they were usually composed of a collection of various sorts of flowers; or from *ερα*, because they were laid upon the earth. Garlands were however sometimes made of one sort of flowers, and frequently hung upon the pillars of the tomb. Garlands, (*Frontinus, lib. 1. cap. 2.*) and the hair of the mourners were frequently laid upon graves; (*Sophocl. Electr.—Ovid. Epist. Canac. ad Macart.*) The grave-stones were usually perfumed with sweet ointments; (*Anacreon.*) It was a practice also to run naked about sepulchres; (*Plutarch. Alexandr.*) Lamps were sometimes burned in caverns; (*Petron. c. 111.*)

The victims of the sacrifices to the dead, were black and barren heifers, or black sheep, (*Hom. Odyss. λ. 29.—Eurip. Electr. 513.—Senec. Œdipod. 556.—Æn. 5. 97.—6. 243.—Odyss. κ. 522.*) which they usually sacrificed in cavities of the earth. The first thing they offered was the hair upon the forehead of the victim, hence called *απαρχαι*, and to offer it *απαρχεσθαι*; (*Hom. Odyss. γ. 445.—Iliad. ε. 422.—Eurip. Orest. 96.*) Their common offerings were libations of blood, honey, milk, water, &c.; (*Sophocl. El. 436.—Æn. 5. 77.—Eurip. Orest. 115.*) The Athenians were forbidden *εναγιζεσθαι*, to offer an ox on this occasion; (*Plutarch. Solon.*) They usually sprinkled barley flour upon the sacrifice; (*Hom. Odyss. λ. 26.*) Honey was seldom omitted, being considered as *θανατος συμβολον*, a symbol of death; (*Porphyr. in Antr. Nymph.—Eurip. Iphig. in Taur. 165. 633.*) Hence the ghosts of the dead were called *μελισσαι*, the infernal gods *μελιχιοι*, and their oblations *μελιγμυα*. These libations were intended to render the ghosts propitious, and called *χοαι ηδυντηριοι* or *θελκτηριοι*; (*Euripid. Iphig. Taur. 159.—Electr. 509.*)
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They were sometimes offered upon altars, which were usually placed near the ancient sepulchres, with tables for their feasts at the sacrifices: sometimes they were poured upon the ground or grave-stone, and offered to the deceased in a certain form of words; (*Euripid. Orest.* 112.) The water used upon these occasions was called *λετρον, χθονιον λουτρον*, and *απονιμμα*; (*Eustath. in Odyss. α.—Suidas.—Soph. Electr.* 436.) When persons, who had been married, died, there was a custom for women to carry water to their graves, who were called *εγχυτριςτριαι*. When a child died, the water was carried by a child; on that of a virgin by a virgin. Those who died in their infancy had no right to libations, or other funeral solemnities; (*Plutarch. Consol. ad Ux.*) These honours were paid on the ninth and thirtieth days after burial; (*Pollux, lib. 3. cap. 10.*) and again repeated if any of the friends of the dead person had been absent at the solemnity. To make these libations, was *τυμ-βευσαι χρας*; (*Sophocl. Electr.* 408.)

Some part of the month *Ανθестηριων* seems to have been set apart for these ceremonies in many places, (*Athenæ. Δειπνοσοφ. lib. 8. — Hesychius. v. Μιαραι.*) the days of which were called *μιαραι ημεραι*; and sometimes *αποφραδες*, (*Suidas.*) because they were accounted to be polluted by their dedication to these ceremonies; at which time the ghosts were thought to enjoy the feasts of their friends; (*Lucian. επισκοπ.*) Upon these days they called over the names of their dead relations, except those who had died in old age, or who had wasted their inheritance, or been guilty of other crimes. When their friends went into foreign countries, they called over their names three times; this was the practice

before their departure; (*Hom. Odyss.* 4. v. 64.—*Theocrit. Idyll.* γ. v. 58.)

They had anniversary days in which they paid their devotions to the dead, which were called Νεμεσια, because they were celebrated upon the festival of Nemesis, who was thought a protector of the honours of the dead; (*Suidas.*) sometimes called also Ωραια; (*Hesychius.*—*Phavorinus.*) and Γενεσια; (*Suidas.*) meaning the anniversary of his birth, which was celebrated after their death with the same ceremonies; (*Suidas.*—*Hesychius.*) These were called Νεκυσια.

They who were persons of valour and rank above the common level, had ηρωϊκας τιμας, the honours of heroes; to receive which was called ανιερζεσθαι, or τετευχεναι τιμων ηρωϊκων, ισοθεων or ισολυμπιων. They who were distinguished still more, were reckoned among the gods, which was called θεοποιια. When these honours were offered by their nearest relations, they were most acceptable; when by their enemies, they were rejected; (*Sophocl. Electr.* v. 432.) These honours were called οσια, δικαια, (*Aristot. de Virtut.*) νομιζομενα; (*Demosth. Macart.* p. 677.)

THE PRIVILEGES OF YOUTH.

The ancient Greeks paid great attention to boys, which practice was encouraged by the laws, to excite them to noble undertakings; (*Athenæ. lib.* 13.) Those boys in Crete who were patronized, were honoured with the first seats at public exercises, and, as a badge of honour, wore a garment richly adorned; these boys were called κλειτοι, eminent; (*Strabo, lib.* 10.) The patrons of them were called φιληγορες. They always took their boys from their friends by force, giving them previous notice

notice of their intention, who, according to the rank or character of the patrons, used more or less resistance. At first they were entertained by their patrons with hunting, and other similar diversions, before they returned home. At their departure, the law provided that they should receive each a suit of armour, an ox, and a cup, to which the patron usually added, out of his own bounty, other presents of value. When the boys returned to their own home, they sacrificed the ox to Jupiter, entertained those who accompanied them in their flight, and if they had been rudely treated by their patrons, the law allowed them satisfaction; (*Strabo, lib. 10.*) During the time they associated together, nothing contrary to the strictest laws of virtue passed between them; (*Maxim. Diff. 10.—Strabo, lib. 10.*)

Among the Spartans, this practice was carried to a higher pitch of noble generosity, insomuch that whoever exceeded the strict rule of modesty, the laws condemned him to disgrace; by which he was deprived of almost all the privileges of free denizens; (*Plutarch. Apoph.—Xenoph de Rep. Laced.—Plutarch. Instit. Lacon.*) The same practice was allowed the women toward their own sex; (*Plutarch. Lycurg.*) If the boy committed any offence, the patron suffered the punishment of it; (*Ælian. Var. Hist. lib. 13.—Plutarch. Lycurg.*) This attachment did not cease with youth, but generally through life; (*Plutarch. Cleom.*) At Athens, this attachment to boys was esteemed so honourable, as to be forbidden to slaves; (*Plutarch. Solon.*) The Thebans encouraged this practice, to regulate the disposition of youth; (*Plutarch. Pelopid.*) The severe laws enacted against immodest indulgencies, are a sufficient proof of the innocence of this custom;

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for the boys guilty of transgressing them, were declared infamous, and rendered incapable of public employments, and the persons who prostituted them were condemned to die. The patron was called by the Spartans, εἰσπνίλος, εἰσπνῆλος; or εἰσπνῆλης; the favoured youth was called by the Thesfalians αἰτης; (*Theocrit. Idyll. 6. v. 12.*)

TOKENS EXPRESSIVE OF LOVE TO WOMEN.

Lovers inscribed upon every tree in the walks they frequented, upon every wall of their houses, upon every book they used, the name of the person beloved; with the epithet καλή or καλός; (*Lucian. Amat.—Aristoph. Acarn.—Eustath. Iliad 5.—Aristoph. Vesp.*) They usually decorated the doors of those they loved with flowers and garlands; (*Athenæ. lib. 15.*) they also made libations before them, and sprinkled them with wine; (*Aristoph. Schol. in Plut. æt. 1. sc. 1.*) When the garland of any one was untied, it was a sign of being in love; (*Athenæ. lib. 15.*) as well as when a woman made a garland; (*Aristoph. Thesmoph.*) When their love seemed unsuccessful, they tried various arts to obtain the affections of him they loved. Sometimes they effected it by potions, called φίλτρα; (*Juvenal. Sat. 6. 600.*) the operations of which were strong and dangerous, commonly depriving those who drank them of their reason: (*Plutarch. Lucull.—Corn. Nepos. Lucull.*) Lucretius died in this way; and Caius Caligula lost his reason by the same means; (*Sueton. in Call.*) They were compounded of several ingredients; as, hippomanes, a piece of flesh upon the forehead of young colts, of a black or brown colour, in shape and size like a fig, which the mares bite off as soon as they

they are foaled; from which if they are prevented, they forsake their young; (*Aristot.*—*Plin.*—*Columell.*—*Virg. Æn.* 4. 515.—*Pausan. Eliac.* α.—*Ovid. lib.* 1. *Eleg.* 8.) which is said to be peculiar to the Lusitanian mares; (*Virgil, Georg.* 3. 271.) Some suppose hippomanes to be a plant; (*Theocrit. Idyll.* ε. 48.) The tongue of the *Ivyξ*, a small bird, of what kind it is not fully agreed, (*Suidas.*—*Tzetz. in Lycophr.* 310.) was esteemed a sovereign virtue in love potions; (*Pindar. Pythion. Od.* 4.) Sometimes the whole bird was fastened to a wheel of wax, which they turned over the fire till both were consumed; thus inflaming the person in whom they wished to create love. Others interpret *Ivyξ*, to be a musical instrument; and some take it for all kinds of allurements. Several herbs; insects bred from putrid matter; fish, called *εχεννις*, the lamprey; the lizard; the brains of a calf; the hair upon the extremity of a wolf's tail; and the bones of the left side of a toad eaten by ants, were supposed to inflame to love. The bones of the left side of a toad, when the flesh was eaten by ants, were sometimes cast into a vessel of water, in which those that sunk, being wound up in a white linen cloth, and hung about any one, were said to inflame him with love; the bones on the contrary side, with hatred. Other parts of the toad were used in poisonous compositions; (*Juven. Sat.* 6. 658.) Sometimes the blood of doves; the bones of snakes; the feathers of screech-owls; bands of wool twisted upon a wheel, especially what had been bound about a person that hanged himself, (*Propert. lib.* 3. *Eleg.* 5.) were used upon this occasion. There were also other ingredients

dients of love potions: (*Apuleius. Apolog.*) There were other sorts, as, rags, torches, all relics which had relation to funerals or dead bodies. Sometimes a nest of young swallows was placed in a vessel, and buried in the earth till they died; when they opened the vessel, those birds found with mouths shut, were supposed to be efficacious to allay the passion of love; those with open mouths were supposed to excite it. For the same purpose were used bones snatched from hungry and ravenous bitches, because they were supposed to derive some part of the eager desire of those animals into the potions; (*Horat. Epod. 5. v. 14.*)

They had other arts of exciting love: some thought the udder of an hyena, tied about the left arm, would entice to their affections any women they pleased: others took *πιτυρα*, a sort of small and hard olives, or, as some say, barley bran, which they cast into the fire, thus hoping to inflame love; (*Theocrit.*) Sometimes they used *αλφίτα*, flour, or *βληματα*; (*Schol. in Theocr.*) Sometimes they burnt laurel, (*Theocrit.*) or they melted wax to soften the heart of her whom they loved. Sometimes they placed clay, with the wax, before the fire, that as one melted whilst the other hardened, so he who then rejected them might be rendered incapable of any impression from other charms, but easy of access to themselves; (*Virg. Ecl. 8. v. 80.*) They were wont to imitate all those actions they wished the person they loved should perform. They turned a wheel round, praying he might fall down before their doors, and roll himself on the ground; (*Theocrit.*) They composed an image of wax, and calling it by the name of the person to be inflamed

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with love, placed it near the fire, the heat of which affected the image, and the person represented by it, at the same time; it was bound, to intimate that the thread of their affections was tied; and they usually drew it three times round the altar; (*Virgil.*) They sometimes sprinkled medicaments upon some part of the house where the person lived; (*Theocritus.*) Sometimes they contrived to get into their possession something that belonged to the person whose love they desired. Sometimes they deposited underneath the threshold some of the pledges of their lover; (*Virgil.*) They also tied three knots to unite the beloved person's affections with their own; which number seemed, above all other unequal numbers, to be grateful to the gods. They also used other incantations, as, the form of verses, (*Virgil.*) and herbs and minerals used in other magical operations; (*Theocritus.*)

The passion when once raised was difficult to be allayed, and required more powerful medicaments; (*Horat.—Ovid. Met. 1. v. 521.—Ovid. de Remed. Am.*) Several remedies were prescribed for this purpose; (*Ovid, Met. 10. v. 397.*) such as agnus castus, and the herbs unpropitious to generation: or by using some occult means, such as the sprinkling of the dust in which a mule had rolled herself; (*Plin. Nat. Hist. lib. 30. cap. 16.*) the confining toads in the hide of a new slain beast; (*Plin. Nat. Hist. lib. 32. cap. 10.*) all the minerals and herbs, which were esteemed amulets against other effects of magic; (*Propert. lib. 1. Eleg. 12.*) Sometimes the infernal gods were invoked for their assistance; (*Æn. 4, v. 638.—Sil. Ital. lib. 8.*) They were supposed to be cured of love, by washing

ing in the water of Selemnus, a river in Achaia;
(*Pausan. Achaic.*)

MARRIAGE.

The institution of marriage was introduced into Greece at the time of Cecrops; (*Schol. Aristoph. Plut.* 773.) Some attribute the honour of its introduction to Erato, one of the muses. Marriage was esteemed highly honourable in most of the Grecian states, and much encouraged by their laws; (*Ælian. Var. H.* 10. 2. — *Aristot. Œcon.* iii. and. vii.) The Spartans were severe against those who deferred, as well as those who altogether abstained from it; (*Stobæus 65 de Laud. Nupt.* — *Dinarch. contr. Demosth.* p. 41. — *Athenæ.* 13. 1. — *Pollux,* 3. 4.) They were subject to severe penalties for this violation of the law; sometimes compelled to run, once every winter, round the public forum naked; and to sing a certain song, proclaiming their infamy. They were sometimes excluded from those exercises, in which young virgins contended naked; (*Plutarch. Lycurg.*) Sometimes they were dragged round the altar by women, who then beat them with their fists; (*Athenæ. lib.* 13.) They were deprived of that respect which was usually paid by the young to the old; (*Plutarch. Lycurg.*) By the Athenian law, all commanders, orators, or those intrusted with public affairs, were to be married, and have children, and estates in land; (*Dinarch. in Demosth.*)

Polygamy was not commonly tolerated in Greece; (*Herodot. lib.* 5.) although there are some instances to the contrary; (*Aul. Gell. Noct. Attic. lib.* 15. cap. 20. — *Diogen. Laert. Socrat.* — *Athenæ. lib.* 13.) Some however contend that there even were instances of polygamy; (*Plutarch. Pericl.*)

The Spartans were not allowed to marry till they arrived at full strength; (*Xenoph. de Repub. Lac.*) There was an old law to forbid the Athenians to marry, till they were above thirty-five years of age; (*Censorin. de Nat. die, cap. 14.*) Aristotle thought thirty-seven a good age; (*Aristot. Polit. lib. 7. cap. 16.*) Plato, and Hesiod, thirty; (*Hesiod. εργ. και ημ. ε. 313. and 693.*) Women married sooner than men; (*Aristoph. Lysistr.*) some of the old Athenian laws permitted them to marry at twenty-six; Aristotle thought eighteen, and Hesiod, fifteen, good ages; (*Hesiod. εργ. και ημ. ε. 316.*)

The season of the year most proper, according to the Athenians, was during some of the winter months, especially in Γαμηλιων, thus called for that reason, which answers to January; (*Eustath. in Il. σ.—Terent. Phormion.*) It was most convenient, when there happened a conjunction of the sun and moon, as they then celebrated the festival, called θεογαμια, marriage of the gods; (*Schol. Hesiod. ημ.*) The time of the full moon was esteemed propitious; (*Euripid. Iphig. Aul. v. 717.—Pindar. Isthm. η.*) because they had a high opinion of the moon's power in generation. Different days were prescribed; some say the fourth was the most convenient, because it was dedicated to Venus and Mercury; (*Hesiod. ημερ. v. 36.*) The most unfit, were the sixteenth, and the eighteenth.

They were forbidden to marry within certain degrees of consanguinity, (*Euripid. Andr. v. 173.—Ovid. Met. lib. 9. v. 491.*) as, brothers were forbidden to marry sisters; sons, their mothers; and fathers, their daughters; but nephews were allowed to marry their aunts; uncles, their nieces; (*Herodot.*

lib. 5.) The Spartans allowed marriages between those who had only the same mother, and different fathers; (*Phil. Judæus.*) The Athenians were forbidden to marry sisters by the same mother, but not those by the same father; (*Phil. Judæ. lib. de Leg. Spec. — Plutarch. Themistocl. — Athenæ. lib. 12. — Plutarch. Cimon. — Cornel. Nep. Cimon. — Schol. Aristoph. Nub. 1375.*)

In most of the Grecian states, citizens were required to marry citizens. Where a citizen married a foreigner, their children were doomed to perpetual slavery. If a foreigner married a free woman of Athens, any person might accuse him before the thesmothetæ, where, if he was convicted, they sold him for a slave, and all his goods were confiscated, one third part of them belonging to the accuser. He who gave a foreign woman in marriage to a citizen of Athens, pretending that she was his own daughter, was deprived of his privilege in public assemblies, and of other rights belonging to him as a citizen. If any man of Athens married a woman who was not free of that city, he was fined one thousand drachms; (*Demosth. in Near.*) The severity of the old laws in these instances was afterwards so mitigated, that the children of foreign women enjoyed the privileges of free-born citizens. These laws were at different periods renewed and repealed; (*Plutarch. Pericl. — Demosth. in Eubul.*)

Virgins were not allowed to marry without the consent of their parents; (*Musæus Hero. v. 179. — Euripid. Androm. — Euripid. Iphig. in Aulid.*) Men were not permitted to marry without consulting their parents; (*Hom. Il. i. v. 39. — Terent. Andr. act. 1. sc. 1. — Il. τ. 291. — Odyss. Z. 286. — Ovid. Met. iv. 60.*) When virgins had no fathers, their
brothers

brothers disposed of them; when they had no brothers, their grandfathers; when they had none of these relations, they were put under the care of guardians, called *ἐπιτροποι* or *κυριοι*; (*Demosth. in Steph. Test.*) Sometimes husbands betrothed their wives to other persons upon their death-beds; (*Demosth. Orat. in Aphob.*) There were several forms of betrothing; (*Clem. Alexand. Stromat. lib. 2.*) in which sometimes the dowry was mentioned; (*Xenoph. Κυροπ. lib. 8.*) The persons to be married plighted their faith to each other, and to their relations, (*Achill. Tat. lib. 5.*) by the ceremony of kissing each other, or giving their right hands; which was the usual form of ratifying all agreements; (*Euripid. Iphig. in Aul. 831.*) The Thebans plighted their faith at the monument of Iolaus, a lover of Hercules, and who was believed to superintend the affairs of love; (*Plutarch. Pelop.*)

In the early times, women were purchased by their husbands, and married without portions; and the presents of the husbands to the women's relations were called her dowry; (*Aristot. Polit. lib. 2. cap. 8.*) But this custom was soon laid aside; (*Euripid. Med. 230.*) Hence the essential difference between *γυνή* and *παλλακή*, wife and concubine; wives always having dowries, which the latter never had; (*Plautus Trinum.*) Hence those who married wives without a fortune, commonly gave them *προσωα*, an instrument of writing, by which the receipt of their dowry was owned, which gave her a title to greater freedom and distinction; (*Euripid. Andromach. 147.*) This custom was afterwards disused at Sparta; (*Justin. lib. 3. — Plutarch. Apoph. — Alian. Var. Hist. lib. 6. cap. 6.*) All the dowry

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permitted

permitted the Athenian wives was afterwards limited to a little furniture, and three suits of clothes; lest men should be inclined to marry from interest rather than affection; (*Plutarch. Solon.*) They who had no sons were allowed to entail their estates upon daughters; and every heiress, called *επικληρος*, was obliged to marry her nearest relation, lest her estate should go out of the family: but, if her husband should be impotent, she might cohabit with his nearest relation. The husbands of heiresses were obliged to cohabit with them thrice every month; (*Plutarch. Solon. — Eustath. in Il.*) When there were any orphan virgins without inheritance, who were called *θεσσαι*, he who was next in blood was obliged to marry her himself, or settle a portion on her according to her quality: if he was *πεντακοσιόμεδμος*, one of the first rank, five minæ or 500 drachms: if *ιππεύς*, of the second rank, 300 drachms: if *ζυγίτης*, of the third rank, 150 drachms. If she had many relations equally allied, they all contributed in equal proportions; or if there were more than one virgin, their nearest kinsman was only obliged to marry or give a portion to one of them. If he refused, he was liable to a fine of one thousand drachms, which were consecrated to Juno, the goddess of marriage; (*Demosth. Orat. ad Mac. — Terent. Phorm. act. 1. sc. 2. — Act. 2. sc. 3.*)

When money became afterwards more plentiful, the dowry given by those of the first rank was increased to ten minæ, (*Eustath. Il. φ.*) and others in proportion. When virgins had no relations, and who had descended from men who had been useful to the state, they were portioned by the public; (*Plutarch. Aristid.*) The love of money after-

wards

wards became their guide in marriage, (*Plutarch. Lysandr.*) rather than any other commendable qualifications. Before the use of money was common, virgins brought to their husbands estates, sheep, oxen, &c.; hence they were frequently called *αλφευδοίαι*; (*Eustath. in Il. 2.*) In Crete, sisters received half the share of their brothers; (*Plutarch. Lysand.*)

To give a woman in marriage was called *εγγυαν*, (*Demosth. in Neær. p. 528.* — *Ælian. Var. Hist. vi. 4.*) *διδουαν*, (*Pollux, 3. c. 4.*) *κατεγγυαν*, (*Euripid. Orest. 1675.*) *διδουαι*, (*Hom. Il. τ. 291.* — *Demosth. in Neær. p. 528.*) and *αρμοζειν*; (*Euripid. Electr. 24.*) The betrothed man gave to the betrothed woman, as a pledge of his honour and love, a present named *αρρα*, (*Aul. Gell. 17. 2.*) *αρραβων*, (*Menand. Fragm. ex incert. Com.* — *Isæus Orat. 7 de Cir. Heredit. p. 513.* — *Plaut. Mil. Glorios. iv. 1. 11.*) *εδνον*, (*Hom. Il. π. 190.* — *Odyss. Z. 159.*) and *μνηστρον*; (*Hesych.* — *Periz. ad. Ælian. iv. 1.*)

The dowry was named *προιξ*, *μειλια*, and *φορη*; (*Eustathius.*) When the wife brought a dowry, the husband commonly made a settlement to provide for her in case of death or divorce, which was called *αποτιμημα*; (*Hesychius.* — *Pollux.* — *Suidas: Harpocraton.*) sometimes *αντιφερνη*, a recompence for her dowry, or *υποβολον* from *υποβαλλειν*, given instead of a dowry. Where no such security was given, husbands, who were divorced from their wives, were obliged to return their dowry. Their heirs were bound to the same, if they refused to maintain the wives of those whose estates they inherited; (*Hom. Odyss. β. v. 132.*) It was a custom at Athens, that if the husband's estate was confiscated, the

dowry of the wife should be assigned to her. He who did not restore to his divorced wife her dowry, was obliged to pay nine oboli every month for interest during the time he retained it. If he neglected this, an action, called *σitis δίκη*, was preferred against him in the odeum by the woman's guardian; (*Demosth. in Near.*) One minæ, or 100 drachms, brought an interest of six oboli every month. The payment of the dowry was attested by witnesses, and on a written instrument called *προίκα*. If the woman died without children, her dowry was repaid to the person by whom she had been endowed; (*Isæ. Orat. de Hæc. Pyrr.*) and if the woman's sons came of age whilst she was living, they enjoyed the dowry, allowing her a competent maintenance; (*Demosth. in Phanipp.*) Whatever wives might bring to their husbands, over and above their dowry, were called *παραφορνα επιπροίκον, επιμειλία* and *ἐξωπροίκα*.

Before their marriage, the men provided for themselves a house; (*Hesiod. εργ. β. 23.—Theocrit. —Hom. Il. β. 700.—Valer. Flacc. lib. 6.—Catull. Epig. ad Mall.*) Hence widows, whose husbands died soon after marriage, are said to be left widows in a new-built house; (*Hom. Il. ε. 66.*)

The Athenian virgins were presented to Diana before it was lawful for them to marry; which ceremony was called *αρκτηία*, the virgins themselves *αρκτοι*; and was intended to appease the goddess, who had been incensed against some Athenians for killing a bear. Virgins were wont to present baskets full of little curiosities to Diana, to gain leave to change their state of life; (*Theocrit. Idyll. ε. 66.*) This was called *κωνφορεῖν*, and the virgins

virgins *καινηφοροι*, from the baskets they carried. In some places, persons of both sexes, before their marriage, offered sacrifice to Euclia, or, as some say, Diana: (*Plutarch. Aristid.*) Sacrifices and prayers were offered to her, because she might be appeased, as a married life was odious to her; (*Eurip. Iphig. in Aul. 1110.*) These were called *γαμηλιοι ευχαι*, *προγαμεια*, *προτελειοι ευχαι*, or *προτελεια*; (*Eustath. in Il. β. — Eustath. in Il. μ.*) Married persons were called *τελειοι*, (*Biset. in Aristoph. Thesmoph.*) and were said to be *εν βιω τελειω*.

The gods of marriage are so called, as Jupiter *τελειος*, Juno, *τελεια*; (*Suidas.*) Sacrifices and other devotions were paid to them before the marriage, which were the same as those offered to Diana; those to Juno were called *Ηρατελεια*, from her own name *Ηρη*. It was not allowed a virgin to marry, till she had paid her devotion to Minerva in her temple in the citadel; (*Suidas.*) She also invoked Venus, and the rest of the *γαμηλιοι θεοι*, gods superintending marriage; (*Hesychius. — Suidas.*) At Sparta there was an ancient statue of *Αφροδιτη Ηρα*, Venus Juno, to which mothers, whose daughters were about to marry, sacrificed; (*Pausan. Laconic.*) The ancient Athenians paid the same honour to Heaven and Earth, which were believed to have particular concern in marriages; (*Proclus. in Timæ. Platon. Com. 5.*) The fates and graces received also the same homage; (*Pollux, lib. 3. cap. 3.*) The day upon which this ceremony was performed, was usually that preceding the day of marriage; (*Hesychius.*) which was commonly called *γαμηλια*, *κρυτω- τις*, from the custom of shaving upon these occasions; (*Pollux, lib. 3. cap. 3.*) and presenting their hair to

some deity who presided over marriage; (*Pollux, lib. 3. cap. 3.*—*Lucian. de Dea. Syr.*—*Pausan. Attic.*—*Stat. Theb. 2.*—*Euripid. Bach. 594.*) The hair was called *πλοχαμος θρεπτηριος*, because presented to a god who had the care of their education; as it was also usual to offer a lock of hair, when they arrived at maturity, which was, most frequently, to Apollo; (*Plutarch. Thef.*) sometimes to the deities of rivers; from an opinion, that every thing was produced from and nourished by water. Hence the term, *χεροτροφος*, applied to watery deities; (*Eustath. in Il. ψ.*) It is certain that they were accustomed to preserve their hair, as a grateful offering to these deities for their preservation of them in danger; (*Hom. Il. ψ. v. 140.*)

The parents or relations, before the marriage, offered sacrifices to other gods who had some care in these affairs, called *προγαμεια* and *προτελεια*; (*Euripid. Iphig. in Aul. 718.*) When the victim was opened, the gall was taken out, and thrown behind the altar, (*Cælius Rhod. lib. 28. cap. 21.*—*Plutarch. de Conjug. Præcept.*) as being the seat of malice and revenge, and the aversion of these deities. The entrails were examined by the soothsayers; and if any unlucky omen happened, the contract was dissolved, and the nuptials prevented. If any ill omen occurred, without reference to the victim, the marriage was prevented; (*Achill. Tat. lib. 2.*) The most fortunate omen which could appear, was a pair of turtles, indicating sincerity of affection; or the appearance of *κροωναι*, crows, which were thought to promise long life from the length of their own lives, and the duration of their love; when one of the mates dies, the other
always

always remains solitary; (*Alex. ab Alex.*) Hence the appearance of a single crow boded separation or sorrow to the married couple. It was usual at this time to write over the doors of their house, μηδεν εισιτω κακον, let no evil enter; (*Diogen. Laert. in Diogen.*) None were admitted to this feast, who had not bathed, and changed their clothes; (*Odyss. ψ. 131.—Z. 27.—Aristoph. Av. 1692.*)

The garments of the bridegroom and bride were of different colours, (*Aristoph. Plut. 530.*) and were usually dyed, (*Suidas, v. Βαπτα.*) and, with their attendants, richly adorned, according to their rank, and decked with garlands of various herbs and flowers; (*Euripid. Iphig. in Aul. 903.*) The herbs were those which usually expressed some allusion to the affairs of marriage, as those sacred to Venus, or σισυμβριον, μηκων, σπασμον, &c.; (*Schol. in Aristoph. Pac.*) cakes made of sesame were also given at marriages, because it was thought to be πολυγονος, remarkable for its fruitfulness. Garlands of wild asparagus were used, which, being full of prickles, but bearing good fruit, was said to resemble the bride, who had given her lover some trouble in courting her affections, which she afterwards recompensed by her pleasant conversation. The house, in which the nuptials were celebrated, was also decked with a wreath, which was called σεφος γαμηλιον; (*Bion. Idyll. i.—Schol. Aristoph. Av. 160.*) a pestle was tied upon the door, and a maid carried a sieve; (*Pollux, lib. 3. cap. 3.*) the bride bearing φρυγιτον, φρυγιτρον or φρυγητρον, (*Pollux, lib. 1. cap. 12.—Hesychius.*) a frying-pan, or an earthen vessel, in which barley was parched; to signify that she must attend to household affairs.

The bride was usually conducted in a car from her father's house to her husband's in the evening; this was called *αγειν*, or *αγεσθαι γυναικα*; (*Suidas. v. Ζευγος. — Eustath. Il. 2. and λ. — Catull. Epithal.*) she was placed in the middle, her husband sitting on one side, and his friend on the other, who was called *παροχος*: the woman who waited upon the bride was called *νυμφευτης*, *παρανυμφιος*, *παρανυμφος*, (*Hesychius. v. νυμφαγωγος.*) and *νυμφευτρια*. When the bridegroom had been married before, one of his friends attended the bride from her father's house, who was called *νυμφαγωγος*, (*Suidas. — Hesychius. — Pollux, lib. 3.*) or *νυμφοςολος*. Those were also so called who assisted in forming the match, and conducting the affairs of the marriage; if women, they were called *προμνηστραι*, *προξενηστραι*, &c. Torches were usually carried by servants before the bride, when she went to her husband's house; (*Euripid. Helen. 728. — Hesiod. Scut. Herc. v. 275.*) They were sometimes attended with singers and dancers; (*Hom. Iliad. β. v. 490.*) The song was called *αρματειον μελος*, from *αρμα*, the chariot in which they rode; the axletree of which they broke, when they arrived at the end of the journey; by which, they signified that the bride was never to return to her father's house. The Rhodians were accustomed to send for the bride by the public crier; (*Hom. Il. Σ. 491. — Ter. Adelph. act. 5. sc. 7. — Eustath. in Il. χ.*)

When the bridegroom entered the house with his bride, figs and other fruits were poured upon their heads, as an omen of future plenty; (*Schol. in Aristoph. Plut.*) The day of the bride leaving her father's house was called *προσχαιρητηρια*, (*Suidas. — Harpocrat.*) and celebrated as a festival, distinct from

from the nuptial solemnity; which was kept at the bridegroom's house, and began at evening, the time of the bride's arrival. A banquet was prepared for her reception, called *γάμος*; (*Hom. Il. τ.*) hence *δαιν γάμον*, is to make a nuptial entertainment; (*Hom. Il. τ. 299.—Odyss. δ. 18.*) it was prepared from respect due to the gods of marriage, who were invoked before; and that the marriage might be made public, (*Athenæ. lib. 5. cap. 1.*) as it was usually attended by a concourse of friends; (*Terent. Phorm. act. 4. sc. 4.*)

During the solemnity, the gods of marriage were honoured with music and dancing. These songs were called *υμναῖοι* or *υμνῆς*; (*Homer.—Hesiod.—Terent. Adelph.*) from the frequent invocations made to Hymen, the god of marriage. Hymen or Hymenæus was an Argive, who was received into the number of their gods, (*Hom. Schol. Il. ε. υ. 593.*) on account of a generous action exhibited, in delivering some Athenian virgins from the violation of the Pelasgians. Some derive the word *απο τὸ νάειν*, from married people living together; others, from *υμνῶν*, the *membrana virginalis*.

During this entertainment there were several ceremonies; one of which was that of a boy, covered with acorns and the boughs of thorns, carrying a basket full of bread, and singing *ἐφυγον κακόν, εὗρον ἀμεινον*, I have left the worse, and found the better; which seemed to signify, that a married life was to be preferred to celibacy. The Spartans carried cakes made in various figures, called *κυρτάνες*, whilst they danced and sung the praises of the bride; (*Athenæ. lib. 10.—Hesych.*)

When the dances were ended, the married pair were conducted to the nuptial chamber, termed

δωμα, (*Theocrit. Idyll. 27. 36.*) κουριδιον δωμα, (*Hom. Odyss. τ. 850. — Suidas. — Harpocraton.*) δωματιον, (*Pollux, iii. 3.*) θαλαμος, and πασας; (*Hesych. — Eustath. Il. γ. — Musæus, 280.*) in which was the nuptial bed, called λεχος κουριδιον, (*Aristoph. Pac. 844.*) νυμφιδιον, ευνη νυμφεια, (*Pind. Nem. Od. v.*) κλινη νυμφικη, and γαμικον; (*Pollux, iii. 3. — Meurs. Lect. Attic. ii. 9.*) It was richly adorned, and the coverings were usually of purple, (*De Nupt. Pel. et Theb. v. 1402.*) and strewed with flowers; (*Apollon. Argon. 4. 1141.*) In the same room there was usually a side bed, called κλινη παραδυσος, (*Hesychius. — Pollux, lib. 3. cap. 3.*) Before they went to bed, the bride washed her feet, (*Aristoph. Pace.*) with water from the fountain Εννεακρηνος, so called from nine cisterns which it supplied with water. It was once called Callirhoe. The water was brought by a boy, nearly related to one of them, and whom they called λυτροφορος; (*Suidas. — Pollux, lib. 3. cap. 3.*) The bride was attended with several torches; (*Libanius Declam. 38.*) round one of which the mother of the bride tied the lace which she took from her head; (*Senec. Theb. v. 505.*) At this solemnity, it was thought a misfortune, if the relations did not attend; and it was a custom, that the mother should light the torches when her son's wife entered the house; (*Euripid. Phænijs. v. 339.*) The mother of the bride sometimes performed this office; (*Euripid. Iphig. in Aul. 731.*) When the married couple were shut up together, according to the Athenian law, they were obliged to eat a quince: (*Plutarch. Solon. — Id. in Conjug. Præcept.*) The husband then loosed the girdle of his wife; hence λυειν ζωνην, is to deflower, and γυνη λυσιζωνος, a woman

a woman who has lost her virginity. This girdle was not worn only by virgins, but used sometimes after marriage, to secure them from the attacks of seducers; (*Nonnus, lib. 12.*) Girls were called *αμιτροι*, not having a girdle, as not being yet arrived at maturity. The young people stood without the door, dancing and singing songs, called *επιθαλαμια*, from *θαλαμος*, the bride-chamber, and making a great noise, which was called *κτυπια* or *κτυπιον*; (*Hesychius.*) One of the bridegroom's friends stood at the door of the chamber, who was called *θυρωρος*; (*Pollux, lib. 3. cap. 3.*) All the songs were called *γμεναιος*, and celebrated the praises of the young couple; (*Theocritus.*)

In the morning the friends returned, saluted them, and sung *επιθαλαμια ενεργητικα*, because they were designed to awake them. The song which they sung the preceding night, was called *επιθαλαμια κοιμητικα*, which was intended to dispose them to sleep; (*Theocritus.*) The solemnity continued for several days. The day before the marriage was called *προυλια*, from *αυλιζεσθαι τω νυμφιω*, to lodge with the bridegroom. The day of marriage was called *γαμοι*; the day following, *επιθεδης*, (*Pindar.*) signifying a day added to the ceremony. Others call it *παλια*, (*Hesychius.*) from *παλιν*, a renewal of the ceremony. Others call it *επαυλια*. The third day was called *απαυλια*, because the bride, returning to her father's house, separated from the bridegroom: others suppose it to mean the seventh day of the marriage; (*Hesychius. — Suidas. — Phavorinus. &c.*) On the day called *απαυλια*, the bride presented her bridegroom with a garment, called *απαυλητηρια*: gifts, on that day, were also presented by the friends
and

and father of the bride, sometimes called *απανλια*, sometimes *επανλια*; which chiefly consisted of golden vessels, beds, couches, ointment-boxes, and utensils for housekeeping, which were carried by women in great pomp to the house; they followed *κνηφορος*, a person carrying a basket, before whom went a boy, dressed in white, with a torch in his hand. The bridegroom and his friends gave presents to the bride, called *ανακαλυπτηρια*; (*Suidas*,) hence the third day has been called *ανακαλυπτηριον*, because the bride then appeared unveiled: they were also called *θεωρητρα*, *οπτηρια*, *αβρηματα*, and *προσφθειγτηρια*, because the bridegroom might then freely converse with the bride. Before marriage, it was usual for virgins to wear veils, which were called *καλυπτρον* or *καλυπτρα*, which they never ceased to wear, in the presence of men: (*Euripid. Phœniss.*)

DIVORCES.

The Spartans seldom divorced their wives; (*Herodot. lib. 6. cap. 63.*) It was very difficult for a woman to separate from her husband; (*Euripid. Med. 230.—Plutarch. Alcibiad.*) When a separation of the men from their wives took place, it was called *εξαλλειν*, *αποπεμπειν*, *απολυειν*; but when the wives left their husbands, it was called *απολειπειν*. Sometimes both parties agreed to dissolve the union; when each might choose a second mate; (*Plutarch. Pericl.—Plutarch. Demetr.—Valer. Max. lib. 5. cap. 7.—Strab. Geogr. lib. 7.*) It seems to have been not unusual to borrow the wives of one another; (*Tertull. Apol. cap. 39.—Plutarch. Lycurg.*) even strangers were allowed this liberty; (*Nicolaus de Morib. ap Stobæ.*) Other adulteries, which were not found-
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ed upon mutual consent, were deemed the most heinous crimes, and seldom committed; (*Plutarch. Lycurg.*)

ADULTERY.

The punishments inflicted upon adulterers were of various sorts; in the early ages, this crime was the cause of war and bloodshed; (*Herodot. lib. 1.—Lycophr. Cass. 1291.*) Offenders of this kind were sometimes stoned to death; (*Hom. Il. γ.*) Rich men were allowed to redeem themselves with money, which was called *μοιχαργία*, and paid to the husband of the adulteress; (*Hom. Odyss. θ. v. 329.—354.*) It was usual for the woman's father to return all the dowry he had received of her husband; (*Hom. Odyss. θ. v. 317.*) Sometimes the adulterer was punished with the loss of his eyes; (*Servius in Æneid.—Apollodor. lib. 3.—Lycophr. Cass. 421.—Valer. Max. lib. 6. cap. 5.*) In Crete, they covered the adulterer with wool, as an emblem of effeminacy; and thus he was carried to the magistrate's house, by whom he was deprived of his civic rights; (*Cælius Rhodig. lib. 21. cap. 45.*) The punishments of this crime at Athens seem to have been left to the discretion of the magistrate; (*Pausan. Bæot.—Heraclid. de Polit. Athen.*) by the laws of Draco, they were left at the mercy of the person who caught them; (*Pausan. Bæotic.—Demosth. in Aristocrat.—Plutarch. Solon.—Lysias. Orat.*) By the laws of Solon those who caught adulterers, had liberty to castrate or murder them. A man who ravished a woman was fined one hundred drachms; one who enticed her, twenty; (*Plutarch. Solon.*) he who forced a free virgin, one thousand drachms; and whoever deflowered

flowered one, was obliged to marry her; (*Plant. Aulul.*) But if the virgin or her mother had accepted any present from the man, she was considered as a common harlot; (*Terent. Adelph. act. 3. sc. 2.*) When any one was detained in custody on suspicion of adultery, he might appeal to the thesmothetæ, who referred the cause to proper judges, and they, if he was guilty, might impose what punishment they pleased, except that of death; (*Demosth. in Neær.*) There was a remarkable punishment for this crime, called παρατιλμος or ραφανιδωσις; hence they were called ευπροικτοι; (*Juven. Sat. 10. 317.*) The poor only were thus punished; the rich might satisfy with a fine; (*Schol. in Aristoph. Plut. act. 1. sc. 2.*) Women thus offending were treated with the utmost severity. If any one detected his unmarried sister or daughter in this crime, he might sell her for a slave; (*Plutarch. Solon.*) Adulteresses were forbidden to adorn themselves with rich clothes, or to visit the temples; and their husbands were forbidden to cohabit with them, on pain of ατιμία, infamy; (*Demosth. Orat. in Neær.*) but those who prostituted women, were adjudged to die; (*Schol. Aristoph. Plut. 168:—Nub. 1079.—Suidas.*)

CONCUBINES.

Concubines were called παλλακίδες, and were usually captive women, or bought with money, and always inferior to wives. They were permitted to keep as many as they pleased, without offence. Yet the wives envied their husbands this freedom; (*Hom. Odyss. α. 433.—Il. ι. 447—Senec. Agam. 995.*) Harlots were as common as concubines; and the use of them

them was not deemed immoral; (*Terent.*) They were allowed to go publicly to those who hired them; (*Plutarch. Solon.—Philem. Delphis.—Horat. lib. 1. sat. 2. 31.—Cicer. Orat. pro M. Cæl.*) Severe penalties were imposed upon those who defiled women, citizens of Athens, yet foreigners had the liberty of keeping public stews, and these harlots were called ξέναι, strange women. In early times, harlots never went unveiled, nor were they allowed to prostitute themselves within the cities; (*Chrysipp.*) At Athens, they chiefly frequented the ceramicus, sciros, and the old forum, in which stood the temple of Venus πανθήμος, where they were permitted to prostitute themselves; as well as in a certain forum in the haven Piræus, called σοα μακρά; and this was called δειγμα, ἐμποριον, ἐμποριον δὲ μερῃ, καπηλεία, πορνεία; (*Pollux.*) In other ports there were several stews. In some places harlots were distinguished by their apparel; (*Clem. Alexand. Pædag. lib. 3. cap. 3.—Athenæ. lib. 12.*) It was forbidden to derive the name of a harlot from any of the sacred games; (*Athenæ.*) At Corinth, there was a temple of Venus, where beautiful damsels were presented to her, who were maintained in the temple, and prostituted themselves for hire; (*Strabo, lib. 8.*) Hence κορινθιάζειν, to act the Corinthian, is εταίρειν, to commit fornication; (*Hesychius.*) Thus also were used λεσβιάζειν, λεσβίαν, and φοινικίζειν; the Lesbians and Phænicians being famous for this vice; (*Aristoph. Plut. act. 1. sc. 2.*) Sometimes by their beauty they raised considerable estates, and sometimes devoted their leisure hours to scientific studies, frequenting the schools of philosophers, that they might render

render their conversation more agreeable to particular persons; (*Plutarch. Pericl. — Athenæ. lib. 13. cap. 5.*)

EMPLOYMENTS OF WOMEN.

Women were seldom seen by any except their own family; when in the house they were seldom to be seen, and when they travelled, they were shut up in a close vehicle; (*Plutarch. Themistocl. — Cornel. Nepos. Præf. in Vit. Imp.*) For this purpose the Grecian houses were usually divided into two parts, in which there were distinct apartments for the men and women. The part in which the men lodged was towards the gate, and called *ανδρων* or *ανδρωνιτις*; that assigned for the women was called *γυναικων*, *γυναικωνιτις*, or *γυναικωνιτης*, and was the most remote part of the house, and behind the *αυλη*; before which there were apartments, called *προδομος*, and *προαυλιον*; (*Hom. Il. ζ. v. 242.*) The chambers of the women were called *τεγεοι θαλαμοι*, as placed at the top of the house, (*Hom. Il. γ. v. 423.*) to which they ascended by a ladder or *κλιμαξ*; (*Homer. — Euripid. Phæniss. 103.*) These rooms were sometimes called *ωα*, *ωια*, or *υπερωα*, from *ωα*, eggs; hence they were said to have been hatched, when they were born in one of these chambers. The women, whether virgins or widows, were confined within their lodgings: their apartment was called *παρθενων*, and guarded with locks and bolts; (*Euripid. Iphig. in Aul. v. 738.*) They were sometimes so closely confined, that they could not pass from one part of the house to another without leave; (*Euripid. Phæn. v. 88.*) New married women were almost under as strict a confinement as virgins;

virgins; (*Andromach. v.* 876.—*Stobæus Serm.* 72.) When they had once brought forth a child, they were not under so strict a confinement; jealous husbands indeed kept their wives in perpetual confinement; (*Aristoph. Thesmoph.*) It was always thought indecent for women to go much abroad; (*Eustath. in Il. ε.*—*Plutarch. de Prec. Connub.*) and, when they did go, they veiled their faces; (*Hom. Odyss. 6. v.* 208.) but the veil was so thin, that they might see through it; (*Euripid. Iphig. Taur.* 372.) No wife or matron was allowed to go from home with more than three garments; nor to carry with her more meat and drink than could be purchased for one obolus, nor a basket of more than a cubit in length. They were not allowed to travel in the night without a lighted torch before their chariots. It was afterwards decreed that no woman should appear in public undressed, under the penalty of 1000 drachms. The officers who executed this law were called *γυναικονομοί* and *γυναικοσμοί*; and a tablet, containing an account of the fines thus incurred, was publicly exposed in the ceramicus, (*Athenæ. lib. 6. cap. 9.*—*Pollux, lib. 8. cap. 9.*) upon *πλατανός*, a plane tree, which stood there; (*Hesychius.*—*Eustath. in Il. x.*) It was usual for women to have attendants, (*Hom. Odyss. 6.*) who seem to have been grave and elderly, who had the care of their education, and were companions to them at home and abroad: they were called *τροφοί*. Sometimes old men attended them, (*Euripid. Iphig. Taur.*) and sometimes eunuchs, who performed the offices of maids; (*Terent. Eunuch. act. 1. sc. 2.*—*Ammian. Marcell. Hist. lib. 14.*) It was the employment of women, in general, to draw water, to keep sheep, and to feed cows and horses; (*Hom. Il.*

θ. v. 185.) to spin, weave, and to work all sorts of embroidery; and they had apartments in their houses used for this purpose, as γυναικειον, ἱερὸν θαλαμὸς, θαλασιεργὸς οἶκος, &c.. The management of the provisions and other household affairs was committed to their care, according to their rank and condition. The conduct of the Spartan women was different to that of other women of Greece. Their virgins went abroad unveiled, their married women veiled; (*Plut. Apoph. Laconic.*) the virgins exercised themselves in running, wrestling, throwing quoits, and casting darts; they appeared, at their solemn festivals and sacrifices, naked as well as the men, observing much modesty in their dancing and singing; (*Plutarch. Lycurg.*) which custom afterwards tended to encourage the indulgence of vicious habits; (*Plutarch. Num.*)

WOMEN IN CHILD-BIRTH.

Those who wished to have children, made ample presents and offerings to the gods, called τριτοπατερες, or τριτοπατριες, the third fathers, who were thought to have the care of generation. Some suppose these to preside over the winds, (*Suidas.*) and that their names are Amaclides, Protocles, and Protocleon: others understand, that they are the winds themselves: others call them Cottus, Briareus, and Gyges, and that they were the sons of Ουρανὸς and Γῆ, Heaven and Earth; (*Suidas.—Hesychius.—Phavorinus, &c.*) The goddess, who took care of women in child-birth, was called Εἰληθυια, or Εἰληθυεια, sometimes Ελευθω; (*Nonnus Dionys.—Theocrit. Idyll. 2.*) who was also styled ὠδινῶν ἐπαργὸς, ὠδινῶν ἀμητας, θηλειῶν

θηλειων σωτειρα, &c. : she was sometimes called φωσφορος, from bringing light. She was represented with a lighted torch in her hand. Some call her an Hyperborean, who came to Delos to assist Latona in her labour ; (*Pausan. Attic.*) others call her the mother of Cupid ; (*Pausan. Bæotic.*) and state that she was more ancient than Saturn, and the same with πεπρωμενη, fate. Others make her the same with Juno, Diana, (*Horat. lib. 3. Od. 23.—Horat. Carm. Secul.*) the moon, (*Cicer. de Nat. Deor. lib. 2.*) &c. The daughters of Juno were employed in the same office, and bore the same title ; (*Hom. Il. λ. 269.*) Diana is hence called Μογοςοκος ; (*Theocrit.*) Proserpina was also thought to have some concern for women in labour ; if she is not the same with Diana, who was called in heaven Σεληνη, the moon ; upon the earth, Αρτεμις, Diana ; in hell, Περσεφονη, Proserpina ; and called by the terms, Φαισφορος, Φερεσβιος, Τριμορφος, &c. They invoked these goddesses, that the women might be delivered without pain, which was thought a high mark of divine favour, (*Theocrit. Idyll. 2. 56.*) and to be conferred on none but the chaste and virtuous ; (*Plaut. Amphit. act. 5. f. 1.*) They entertained the same opinions, when women brought forth twins ; (*Plaut. Amphit. act. 5. f. 1.*) Women, at the time of delivery, held usually in their hands branches of palm, as tokens of joy and an easy delivery ; (*Theogn. Gnom. v. 5.—Hom. Hymn. in Apollin. v. 14.*) The Athenians at first used none but men-midwives ; but women were afterwards permitted to study physic, and to practise this branch of it ; (*Hyginus. Fab. 274.*)

INFANTS.

As soon as the child was brought into the world, they washed it with warm water, in a vessel, called λουτρον; or anointed it with oil, in a vessel, called χυτρος; (*Callim. Hymn. in Jov. v. 14.—Plutarch. Lycurg.—Lycophr. Cass. v. 319.—Eurip. Ion. 1493.*) The Spartans bathed it in wine, to strengthen and brace it. The nurses, called ομφαλητομια, (*Suidas.*) then cut the child's navel, and wrapped it in swaddling bands, lest its limbs should be disjoined; the clothes were called σπαργανα. The Spartans did not thus wrap their children; who were accustomed to eat meats, and to bear early hardships; (*Plutarch. Lycurg.*) At Athens they were usually wrapped in a cloth, on which was represented the Gorgon's head, because it was described in the shield of Minerva, the protectress of Athens, by which children were committed to her care; they were sometimes placed upon bucklers, that, when they grew up, they might be induced to emulate generous and noble examples; (*Theocrit. Idyll. 28.*) The Spartans also observed this ceremony; (*Non. Dionys. lib. 41.*) They sometimes placed the infants upon whatever might resemble their future employment in life, as upon implements to winnow corn, called λιχνα; (*Callimach. Schol. in Hymn. Jov.*) Sometimes they were placed on a dragon of gold: which custom was instituted by Minerva, in memory of Erichthomius, one of their kings, who had feet like those of serpents, and, being left exposed when an infant, was committed by her to the custody of two dragons; (*Euripid. Ion. v. 15. 1427.*) On the fifth day after the birth, the midwives, having first purified themselves by washing their hands, ran round the hearth, with
the

the infant in their arms, by which they offered it to the protection of the household gods, to whom the hearth served as an altar. This day was hence called *Δρομιαφιον ημαρ*, or *Αμφιδρομια*; and the presents given, were called *γενεθλιοι δοσεις*; (*Hesych.*—*Æsch. Eum.* 7.) It was celebrated as a festival; and, on this day, they received gifts from their friends. If the child was a male, the doors were ornamented with an olive garland; if a female, with wool; (*Hesychius.*) The repast consisted of various things, but of *κραμει*, colewort, in particular, as it was supposed to create milk; (*Athenæ. lib. 9. cap. 2.*—*lib. 2. cap. 25.*) The seventh day was celebrated with festivities, on which day it was usual to name the child, which was called *εβδομευεσθαι*. This ceremony was sometimes performed on the tenth day; (*Eurip. in Fragm. Æg.* 14.—*Barnes. ad Eurip. Electr.* 126.) They supposed the child would now live, as infants of a weak constitution usually die before the seventh day; (*Harpocrat.*) The eighth day was sometimes kept, and called *γενεθλιος ημερα*, the birth day, because it was celebrated in memory of the child's birth. The same day was kept every year during the child's life; (*Terent. Phorm. act.* 1. *sc.* 1.) Some named their child upon the tenth day, and gave their friends an entertainment, offering sacrifices to the gods; (*Euripid. Æg. Fragm.* v. 14.—*Aristoph. Avib.*) this was called *δεκατην θυειν*, *δεκατην αποθυειν*, *δεκατην εσιασαι*; (*Pollux, lib. 1. cap. 1.*—*Aristot. Hist. Anim. lib. 7. cap. 12.*—*Hesychius.*—*Suidas.*—*Harpocrat. Ec.*) and by some, *αμφιδρομια*. When the child received its name, the friends were present; and the name was usually given by the father, who had the liberty of altering it as often as he pleased; (*Demosth. Orat. adv. Bæot. περι ονοματος.*) it was

usually that of any ancestor, who was eminent or illustrious; (*Schol. in Demosth. Orat. de Mal. ob. Leg. — Plutarch. Cimon. — Aristoph. Avib.*) This was a custom of great antiquity; (*Eustath. in Hom. Il. 1. — Hom. Il. 2. 399. — Odyss. τ. υ. 406.*) Their own actions, or other personal qualities, frequently gave occasion to their names; (*Senec. Œdip. υ. 812.*) The son of Achilles was called Πυρρος, from his ruddy complexion, or the colour of his hair; afterwards Νεοπτολεμος, from undertaking the management of the Trojan war, when young; (*Plutarch. Marc. Coriol.*) Sometimes they killed them, or exposed them to danger in some desert place; which was called εκτιθεσθαι, or αποτιθεσθαι; (*Eurip. Phœniss. 25. — Aristoph. in Nub. 531. — Van. 1221.*) they were examined by certain persons appointed for that purpose, who held their court at a place called Λεσχῆ; if they were found healthy and well proportioned, they were ordered to be educated, and a certain portion of land applied for their maintenance; if they were weak and deformed, they were ordered to be cast into a deep cavern in the earth, near the mountain Taygetus, which place was called Αποθέρης. Daughters were most commonly thus treated. This barbarous custom was prohibited by the Thebans, who ordered the children of those who were too poor to maintain them to be educated at the public charge; and when grown up, they were used as slaves; (*Ælian Var. Hist. lib. 2. cap. 7.*) Children were usually exposed in their swaddling clothes, and laid in a vessel; (*Euripid. Ion. υ. 16.*) which is called οστρακον; (*Aristoph. Ran.*) or χυτρα; (*Hesychius.*) The parents usually put a collar, a ring, or a stone, in the basket in which the children were exposed, either that they might afterwards discover them, if they survived,

survived, or to encourage those who found them to nourish and educate them, if alive, or if dead, to bury them; these were called περιδεραια and γνωρισματα; (*Euripid. Ion.* 26. — and 1431. — *Terent. Heaut. act.* 4. *sc.* 1.) Women, during their confinement in childbed, were considered as polluted; (*Iphigen. Taur.* v. 280.) When the fortieth day came, they kept a festival, called τεσσαρακοσος; when the woman, having been before purified by washing, entered into some of the temples, which before she was not allowed to do; (*Censorin. de Natal. cap.* 11.) here she returned thanks, and offered sacrifices. She presented her garments to Diana, who was hence called Χιτωνη; (*Schol. Callim. Hymn.* 1.) and after her first child she offered her zone; hence Diana was called Λυσιζωνη; (*Schol. Apollon.*)

The Greeks brought up their children in their own houses, (*Hom. Il.* π. 191. — *Odyss.* Ζ. 201.) and they were nursed by their mothers; (*Eurip. Ion.* 1360.) women of the highest distinction did not neglect this duty; (*Hom. Il.* χ. 83. — *Odyss.* λ. 447.) In some cases, nurses were admitted into the house; (*Odyss.* τ. 482. — *Odyss.* η. 12.) and were called μαια, (*Hom. Od.* τ. 482.) τιτθη, (*Aristoph. Equit.* 713.) τιθνη, (*Il.* Ζ. 389. — *Suidas.*) τιθνηταιρα, τροφοι.

In the street the nurse used a sponge dipped in honey, which she applied to the mouth of the child, when it cried; (*Hesych. ad κηριω βυσασα.*) To compose it to sleep she sung, λαλα, βαυκαλαν; and these songs were called, βαυκαλησεις, (*Hesych. — Athenæ.* 14. 3.) and νυννια. When this method failed, the nurse terrified it into quiet, with a figure called μορμολυκειον; (*Aristoph. Thesmoph.* 424. — *Acharn.*

582.—*Plaut. Rud. act. 2. sc. 6.*) hence the word, *μορμωσεσθαι*; (*Hesych.—Aristoph. Av. 1245.*)

CHILDREN.

There were children of several descriptions; as, the *Γνησιοι*, lawfully born — the *Νεθοι*, born of concubines, — *οι σχοτιοι*, whose fathers were not known, and *οι παρθενιαι*, whose mothers were impure before marriage, but were still taken for virgins; and *Θετοι*, adopted children. Those were reputed legitimate children, who were begotten in lawful marriage. If the father was a citizen, and mother a foreigner, or if the mother was a free woman, and the father a foreigner, the child inherited most commonly the freedom of the city in which he was born; although it was afterwards enacted that none should be legitimate who were not descended from free parents; (*Aristot. Politic. lib. 3. cap. 5.*) which law was afterwards enforced, or dispensed with, as occasion offered; (*Plutarch. Pericl.—Schol. Aristoph. Avib.*) Lest natural children should insinuate themselves into the roll of free citizens, severe scrutinies were made in every borough, which were called *διαψηφισεις*, (*Harpocrat.*) by which those, not properly qualified, were ejected from the city. There was also a court of inquiry about such persons, held in the *cynosarges*, in the suburbs of Athens. Those who had only one free parent, were deemed not of so honourable a descent, as those whose parents were both citizens; (*Plutarch. Themist.*) Those of illegitimate origin were generally considered in a disgraceful sense; (*Hom. Il. θ. v. 281, —Sophocl. Ajac. v. 1250.—Euripid. Ion. v. 589.*)

RIGHT OF INHERITANCE.

If there were no legitimate children, nor relations, the bastards in some cases inherited the father's property; (*Demosth. Orat. in Macart. — Aristoph. Avib.*) In any case, bastards were not excluded from some share of their father's property. They were at first allowed 500 drachms, or five Attic pounds, which were termed νοθεια, a bastard's portion; (*Schol. Aristoph. in Suidas. v. νοθεια.*) It was afterwards raised to 1000 drachms, or ten Attic pounds. Their portion sometimes depended on their father's pleasure; (*Sopater.*) Where there were no legitimate sons, the daughters inherited the estates, and were obliged to marry their nearest relations, or to forfeit their inheritance. These virgins were called περικληριτιδες, πατρειχοι, επικληροι, and μανδαι; (*Eustath. in Il. η.*) who, and their nearest relations, were empowered to claim marriage from one another; if either party refused to consent, the other preferred an action, which was termed επιδικαζεσθαι, which word was applied to other lawsuits: hence inheritances, about which they applied to the law, were called κληρονομiai επιδικαι; and those which they quietly possessed, were called ανεπιδικαι. It is said, that the nearest relation was obliged to claim his wife with her inheritance in the archon's court, if he was a citizen; if only a sojourner, in the polemarchus's; which was called επιδικαζεσθαι, and might be done any month in the year, except in Schirrophorion, the magistrates being then employed in settling their accounts; (*Petit. in Leg. Attic.*) This law gave occasion to a comedy of Apollodorus, entitled επιδικαζομενος, or επιδικαζομενη; (*Terent. Phorm.*) When men had given a daughter in marriage,

riage, and then died without sons, the nearest relation might claim the heiress and the inheritance; (*Isæus. Orat. de Pyrr. Hæred.*) They who had no legitimate issue, were allowed to adopt any others; except those who were not masters of themselves, *κυριοι εαυτων*; as, slaves, women, madmen, infants under twenty-one years of age, who were not allowed to make wills, or to manage their estates. If the adopted person was a foreigner, he was made free of the city. The name of the adopted person was enrolled in the tribe of his new father, on the festival called *Θαργηλια*, in the month of that name. In Sparta, adopted children were confirmed in the presence of their kings. They were called *παιδες θετοι* or *εισποιητοι*; and ceased to have any claim upon the family to which they originally belonged; (*Isæus. de Hæred. Astyph.*) unless they first renounced their adoption; (*Harpocraton.—Isæus de Hæred. Philoc. and Arist.*) If the adopted persons died without children, the inheritance, which they received, returned again. The Athenians forbade any one to marry, after he had adopted a son, without leave from the magistrate; (*Tzetzes. Chil. 6. Hist. 49.*) If they then married, the adopted equally shared with the legitimate children. It was not unusual for legitimate sons to divide equally by lot their father's estates; allowing a small portion to those who were illegitimate; (*Hom. Odyss. ζ. v. 200.*) Those, who had neither legitimate nor adopted children, were succeeded by their nearest relations; (*Hom. Il. ι. v. 155.*) who were called *χηρωσαι*; (*Hesychius.—Pollux.—Hesiod. Theogon.*)

TESTAMENTARY WILLS.

In some states, liberty was given to the citizens to dispose of their estates. By the laws of Solon, (*Plutarch. Solon.*) men were permitted to bestow their estates on whom they pleased, upon certain conditions: (1.) That they must be citizens of Athens, not slaves nor foreigners, whose estates belonged to the public. (2.) That they must be twenty years of age; under that age they could only leave by will one medimn of barley; (*Isæus de Hæred. Aristarch.*) (3.) That they must not be adopted. (4.) That they should have no male children of their own. If they had daughters only, the persons to whom the inheritance was bequeathed were obliged to marry them; (*Isæus Orat. de Hæred. Pyrrhi.*) Men were allowed to appoint heirs to succeed their children, if they happened to die under twenty years of age; (*Demosth. Orat. 2. in Stephan. Test.*) (5.) That they should be in their proper senses, and have the full use of their understanding. (6.) That they should not be under imprisonment or constraint. (7.) That they should not be seduced into it by the artifice or insinuations of a wife; (*Plutarch. Solon.*) Wills were usually signed before several witnesses, who put seals to them for confirmation, and placed them in the hands of trustees, called *ἐπιμηληται*, who were compelled to see them performed. At Athens, the *asty-nomi* or other magistrates were frequently present at the making of wills; (*Isæus. de Hæred. Cleonym.*) When it was done in the presence of the archons, it was called *δοσις*; (*Suidas.—Harpocrat.*) Hence *δεναι* and *διαθεσθαι*, are sometimes synonymous; (*Isæus. ἐν λόγοις κληρικοῖς.*) and to succeed *κατὰ δόσιν* and

κατα διαθεσιν, by gift and will, are opposed to κατα γένος, by natural right. Sometimes the testator declared his will before sufficient witnesses, without writing it; (*Plutarch. Alcibiad.*) They began the form of their wills, by wishing for life and health; adding, that if they should be deprived of these blessings, their will was as followed—Εἰςαι μὲν ἐν, εἰ δὲ τι συμβῇ, ταῦτα διατιθέμεν.

INHERITANCE OF HONOURS.

The rewards of honourable and valiant actions were frequently inherited. These chiefly consisted in the public education of their children, suitable to their birth, if the parents died without estates. Lyfimachus, the son of Aristides, received from the Athenians one hundred Attic pounds of silver, with a plantation of one hundred acres of land, together with the daily allowance of four drachms; Lyfimachus, leaving a daughter, named Policrite, she was voted the same provision of corn with those who obtained victory in the olympic games. The two daughters of Aristides were each of them allowed three hundred drachms for their portions; (*Plutarch. Aristid.*) Children also participated in the disgrace of the dishonourable actions of their parents; (*Hom. Il. λ. v. 138.*) By the Macedonian law, men guilty of conspiring against their king, should not only suffer death, with their children, but all those who were nearly allied to them should share the same punishment; (*Q. Curt. lib. 4.*)

FILIAL DUTIES.

The children seem to have paid assiduous attention to their parents sometimes in the lowest offices; as, by washing and anointing their feet; (*Aristoph.*)

Stroph.) They were anxious to revenge the injuries of their parents; (*Hom. Odyss.* γ. v. 208.) and to provide a comfortable subsistence for their old age, which was called γηροβοσκείν; and to perform their funeral rites with decency; (*Euripid. Med.* v. 1032.—*Euripid. Alcestid.* v. 662.) Even when they undertook any business of danger, they were accustomed to engage some of their friends to maintain and protect them; (*Plutarch. Pelopid.*—*Virg. Æn.* 9. v. 283.) This provision was called τροφεία; by the poets, θρεπτήρια, θρεπτρα and θρεπτα; (*Hom. Il.* δ. v. 478.) To be careless in this mark of affection was accounted a great crime, deserving of divine vengeance; (*Hesiod. Op. et Dier. lib.* 1. v. 13.) The furies and other infernal deities were believed to be always ready to execute the curses of parents thus injured by their children; (*Hom. Odyss.* ε. v. 134.—*Iliad.* ι. v. 454.—*Plato de Leg. lib.* 11.) They were punished with ατιμία, infamy; (*Laertius Solon.*) This penalty was also incurred by those who had beaten their parents, and other progenitors. When any one became a candidate for the office of archon, if it appeared he had not honoured his parents, he was rejected. Children were not obliged to maintain those parents who had neglected to give them suitable education; (*Æschin. Orat. in Timarch.*) The sons of harlots were under no obligation to maintain their parents; (*Plutarch. Solon.*) The disobedience and extravagance of children frequently deprived them of the care and property of their parents; (*Demosth. in Spud.*) yet this was not allowed without a public appeal to the magistrates appointed for that purpose, where, if the charges against the children were allowed, they were publicly proclaimed by the herald

to be disinherited; which was called ἀποκηρύξαι τὸν υἱόν, and the person disinherited was called ἀποκηρύκτος; (*Plutarch.*) It was also called ἐκπιπτειν τὸς γένος, and to be re-admitted to the inheritance, ἀναλαμβάνεσθαι εἰς τὸ γένος. Parents were allowed to be reconciled to their children, after which they could never again renounce them; (*Lucian. Abdicat.—Isæus. de Hæred. Ciron.*) When any one, through old age or infirmities, became unfit to manage his property, his son might impeach him before the φρατορες, men of his own ward, who might invest him with the immediate possession of it; (*Aristoph. Nub. act. 3. sc. 1.—Cicero de Senect.—Schol. Aristoph. Ran.*)

MEALS.

There were four times of eating every day; (*Athenæ. lib. 1. cap. 9.*) (1.) Ἀκρατισμα, the morning meal; because it was then usual to eat bread dipped in pure wine; which was called ἀκρατον. This meal was also called ἀρισον; (*Schol. in Il. β.*) and sometimes διανησιμος, the morning-meal. It was taken about the rising of the sun. (2.) Δειπνον, so called, because after this meal, δεῖ πονεῖν, it was usual with them to return to the war or other employments; (*Schol. in Hom. Il. β. 381.*) (3.) Δειλινον, sometimes also called ἐσπερισμα, the afternoon meal. (4.) Δορπος, the supper, which was afterwards termed δειπνον; (*Schol. in Hom. Il. β.*) Some call the times of eating, Ἀκρατισμα, Ἀρισον, Ἐσπερισμα, and Δειπνον; (*Athenæ.*) Others enumerate only three meals in the day, and omit the Δειλινον; (*Athenæ. lib. 5. cap. 4.*) Others only reckon two meals, ἀρισον and δορπος; (*Athenæ. lib. 5. cap. 4.*) and that the other words, with the ancient Greeks, included the sense only of these; (*Odyss. β. 20.—Plutarch. Sympos. 8.—Odyss. λ. 414.*)

ENTERTAINMENTS.

Their meetings at entertainments were occasioned by their devotion to the gods; if they indulged much in the use of wine and dainties, it was on a religious account; (*Athenæ. lib. 5.—lib. 2.*) At festivals, they supposed the gods were present; (*Ovid. Fast. lib. 5.*) and on those days rested from their labour. They most commonly used moderation in their drinking; and, having offered a libation to the gods, quietly returned home; (*Athenæ. lib. 8. cap. 16.*) The εἰλαπινῆ, sometimes called εὐωχία and αὐμβολὸν δεῖπνον, was an entertainment given by one person. The εἶρανος, was given at the charge of all who were present; (*Athenæ. lib. 8.*) and was sometimes called θιάσος; and the guests συνθιασῶται and εἰρανῖσαι. What they each contributed was called συμφορα, εἰσφορα, καταβολή, συμβολή; and the entertainment was called δεῖπνον συμφορητόν, συμβολιμαῖον, ἀπο συμβολῆς, καταβολῆς; sometimes τὸ ἐκ κοινῆς, &c. At Argos, it was called χῶν. The persons who collected the charge were called εἰρανῖσαι. Perhaps the δεῖπνον συναγωγικόν or συναγωγίον, may be the same with εἶρανος; (*Athenæ. lib. 8.*) The δεῖπνα ἐπιδοσίμα, or ἐξ ἐπιδομάτων, were entertainments in which some of the guests contributed more than their exact proportion; which was called ἐπιδίδοναι. The τὸ ἀπο σπυρίδος, was, when any one having provided his own supper, put it into a basket, and went to eat it at the house of another; (*Athenæ. lib. 8.*) It is also said to allude to the custom of receiving in a basket a piece of silver, or fragments of meat instead of a supper; (*Hesychius.*) The εἶρανοι, were generally most frequented, as most apt to promote society; (*Hesiod. Oper. et. Dier. lib. 2. v. 340.*) and conducted with
more

more order and propriety; (*Eustath. in Odyss. α. 226.*) At public festivals they were sometimes intemperate and disorderly; (*Hom. Odyss. α. υ. 226.*) The entertainment called γαμος, was the same as ειλapινη. At the ερανος, those who were present without joining in the charge of the entertainment were called ασυμβολοι; who were chiefly singers, poets, or those who were invited to entertain the company; (*Athenæ. lib. 1. cap. 7.*) Hence ασυμβολος sometimes means an useless person; (*Plutarch. Coriol.*) There were sometimes public entertainments, at which a whole city or tribe were present, which were called συσσιτια, πανδαισιαι, &c. or sometimes from the sort of company, as δημοθεινιαι, δειπνα δημοσια and δημοτικα, φρατρικα, φυλετικα. It was sometimes provided by the rich, by contribution, or from the public treasury. These entertainments were conducted with the greatest frugality and decorum; at which persons of all ages were admitted. They were called by the Cretans, ανδρεια; by the Spartans, φειδιτια; (*Aristot. de Repub. lib. 7. cap. 10. — Plutarch. Lyncurg.*)

FOOD.

The Grecians were at first satisfied with the spontaneous fruits of the earth, and with the water from fountains and rivers; (*Lucret. lib. 5.*) In early times, the most common food at Argos was pears; at Athens, figs; in Arcadia, acorns, the people of which country were hence called βαλανηφαγοι, acorn-eaters; (*Ælian. Var. Hist. lib. 3. cap. 39. — Lycophr. Cass. v. 482.*) Other nations of Greece generally used acorns: hence the trees, which bear acorns, were called φαγοι, from φαγειν, to eat; (*Isidor. Orig. lib. 17. cap. 7. — Macrob. in Somn. Scip. lib. 2. cap. 10.*) It was believed that they lived chiefly upon
acorns

acorns and berries; and that the earth produced corn without cultivation; (*Hesiod. Oper. lib. 1. v. 116.*) till Ceres taught them the art of agriculture; (*Pausan. Attic.—Achaic.—Arcadic.*) The art of making and baking bread was ascribed to Pan. At first, barley was used before any other sort of corn, (*Artemid. lib. 1. cap. 71.—Plin. Nat. Hist. lib. 18. cap. 7.*) as the food of men; which afterwards was in use only among the poor, who could not obtain other provision.

Bread was called *αρτος*, (*Pausan. Arcad. 4.*) which sometimes meant meat and drink; (*Hom. Il. ε. 341.—θ. 507.*) It was sometimes called *σιτος*; (*Hes. εργ. 146.604.*) It was generally carried in a basket, called *κανεον*, and *κανουν*; (*Hom. Odyss. α. 147.—Theocr. Idyll. 24. 135.—Æn. 1. 705.*) Their loaves were baked either under the ashes, and then they were called, *σποδισται αρτοι*, (*Athenæ. 3. 27.*) *εγκρυφισται*, (*Athenæ. 3. 25.—Suidas.—Hesychius.*) or in the oven, *κριβανω*; and then the loaves were called *κριβανισται*; (*Athenæ. 3. 26.*) and *ιπνιτης*. The Greeks had another kind of bread, named *μαζα*, which was made with a coarser flour, salt, and water; to which oil was sometimes added; (*Hesych.—Schol. Aristoph. Pac. 1.—Athenæ. 14.*) Barley meal was also in much use, called *αλφιτον*; (*Eustath. Il. λ.—Suidas.*) The portico at Athens where this meal was sold, was called *αλφιτων σοα*, (*Hesych.*) and *σοα αλφιτοπωλις*; (*Aristoph. Eccles. 682.*) The *θειον*, was a composition of rice, cheese, eggs, and honey. It was wrapped in fig-leaves; (*Schol. Aristoph. Equit. 1100.—and Ran. 134.*) The *μυττωτον* was made with cheese, garlick, and eggs, mixed together; (*Schol. Aristoph. Acharn. 173.—Equit. 768.*)

The poor made their bread hollow, into which they put the fauce. It was called *μισυλλη*; (*Schol. Aristoph. Plut.* 627.) hence the word *μισυλλασθαι*; (*Aristoph. Equit.* 824.) The poor at Athens also lived on garlick and onions; (*Schol. Aristoph. Plut.* 819.—and *Equit.* 597.) They had many sorts of cakes, as *πυραμυς*, (*Schol. Aristoph. Equit.* 277.) *σησαμυς*, (*Aristoph. Thesm.* 577.) *αμυλος*, (*Aristoph. Pac.* 1194.) *ιτρια*, (*Aristoph. Acharn.* 1091.) *μελιττατα*, (*Aristoph. Nub.* 507.—*Pollux*, 7. 11.) *οινουττα*; (*Aristoph. Plut.* 1122.)

In early times, they wholly abstained from flesh, (*Plat. lib. 6. de Legib.*) because they thought it unlawful to eat or to pollute the altars of the gods with the blood of living creatures; (*Porphyr.*) The first of all animals used for food were swine, who were thought useless for other purposes; (*Cicer. lib. 2. de Nat. Deor.*) For several ages afterwards, it was held unlawful to kill oxen, because they were serviceable for their labour. It was not usual to kill young animals, (*Athenæ.—Hom.*) because it tended to the destruction of the species; hence, when sheep were scarce at Athens, a law was enacted to forbid the eating of lambs which had never been shorn; (*Athenæ. lib. 1.*) They were accustomed in early times to roast their meat; (*Servius in Æn. 1. 710*) very seldom to boil it; (*Hom. Il. φ. v. 362.*) In later times, at Sparta, they were frugal and temperate; they had in their *Συσσιτια*, public entertainments, simple and plain diet; the chief of which was *μαλας ζωμος*, black broth; (*Athenæ. lib. 4. cap. 6.*) The poor sometimes fed upon grasshoppers, and the extremities of leaves; (*Aristoph. Acharn. 1115. — Ælian. Var. Hist. 13. 26. — Ovid. Fast.*

Fast. 4. 393.) The Greeks were lovers of fish ; (*Aristoph. Ran.* 1100.) They were fond of eels dressed with beet-root ; which dish they called *εγχελεις εντετυτλανωμεναι* ; (*Aristoph. Acharn.* 894.—*Pac.* 1014.) They were also fond of salt fish, of which the jowl and the belly were their favourite parts ; (*Schol. Aristoph. Acharn.* 966.—*Athenæ.* 3. 33.—*Aristoph. Equit.* 1244.) They ate sweetmeats, almonds, nuts, figs, peaches, and other fruits ; which they called *τρωκτα*, (*Ælian. Var. Hist.* I. 31.) *τραγηματα*, (*Schol. Aristoph. Plut.* 190.) *επισορπισματα*, (*Athenæ.* 14. 10.) *πεμματα* ; (*Athenæ.* 14. 12.) They called this part of the entertainment, *δευτεραι τραπεζαι*, the second courses ; (*Athenæ.* 14. 10.) They used *αλας*, salt, in almost every kind of food ; (*Hom. Il.* i. 214.—*Plutarch. Sympos.* 6.)

Any one who wished to exercise the art of cookery with unusual care was expelled the city ; (*Max. Tyr. Diff.* 7.) The Spartan cooks were hence called *εψοποιοι κρεως μονα*, dressers of flesh only ; (*Ælian. lib.* 14. *cap.* 7.) some of the ancient heroes dressed their own provision ; (*Hom. Il.* i. v. 209.) Sometimes the *κηρυκες* served as cooks ; hence the ancient cooks are reported to have been *θυτικης εμπειροι*, skilled in divination, and *προισαντο γαμων η θυσιων*, managed marriage feasts and sacrifices ; (*Athenæ. lib.* 14. *cap.* 23.)

In later ages, the art of dressing food was held in better esteem ; in which the Sicilians were highly prized ; (*Athenæ. lib.* 14. *cap.* 23.) hence *Σικελικη τραπεζα*, a Sicilian table, was used for one luxuriously spread ; (*Suidas.*) The Athenian entertainments were also very frugally given ; (*Athenæ. lib.* 4. *cap.*

3.) hence the term *Ἀττικὸς*, like an Athenian, is to live penuriously; (*Athenæ. lib. 4. cap. 5.*)

LIQUORS.

Water, in the early ages, was the usual drink: afterwards hot fountains were in great request; (*Plato Critia.—Hom. Iliad* x. v. 147.) It has been denied, that they were wont to drink hot waters; (*Pollux, lib. 9. cap. 6.—Athenæ. lib. 3. cap. 35.*) which they only used for bathing, unless prescribed by physicians. Cold water was most frequently drank, and, to render it very cold, it was usual for them to temper it with ice, which they preserved during the summer, wrapped in straw and cloths; (*Plutarch. Sympos. lib. 6.—Athenæ. lib. 3. cap. 36.*) The invention of wine was ascribed by the Greeks to Bacchus, to whom divine honours were paid on that account. Wine was called *οἶνος*, it is said from *Œneus*, who first discovered the art of pressing wine from grapes; (*Nicander.—Athenæ. lib. 2.*) Some suppose the vine to have been first discovered in Olympia; others, at Plinthion, in Egypt; (*Athenæ. lib. 1.*) It was the custom for matrons and virgins to drink wine, (*Hom. Odyss. 2.*) who were sometimes censured on that account; (*Athenæ. lib. 10.*) It was usual also for infants to drink it; (*Hom. Iliad* i. v. 484.) The wine was generally mixed with water; (*Athenæ. lib. 2. cap. 2.*) hence cups were called *κρατήρες*, from the mixture made in them; (*Homer Odyss. α.*) Some ascribe this custom originally to Melampus; (*Athenæ. lib. 6. cap. 2.*) others, to Staphylus, the son of Silenus: others say, that Bacchus himself taught Amphictyon, king of Athens, the practice of mixing wine and

and water; who dedicated an altar to that god, under the name of *ορθιος*, because they now began to leave their entertainments *ορθοι*, upright or sober: he also enacted a law, that only wine, mixed with water, should be drank at entertainments; which law was afterwards revived by Solon; (*Plin. lib. 7. cap. 56.—Athenæ. lib. 2. cap. 2.*) Some, to one vessel of wine mixed two of water, others to two of wine mixed five of water; or more or less as they pleased; (*Athenæ. lib. 10. cap. 8.*) The Spartans boiled their wine upon the fire, till the fifth part was consumed; and began to drink it at the expiration of four years; (*Athenæ. lib. 10. cap. 7.*) Sometimes they were accustomed *ακρατεσερον πινειν*, to drink wine without water, which they called *επισκυθισαι*, to act like Scythians; who were much addicted to drunkenness; hence *ακρατοπειν* is commonly termed *σκυθισι πινειν* or *σκυθοπειν*: and *ακρατοποσια*, is called *σκυθιση ποσις*; (*Athenæ. lib. 10. cap. 7.*) The Thracians drank their wine unmixed with water; which they also frequently poured upon their garments; (*Athenæ. lib. 10. cap. 9.*) hence *θρακια προποσις*, the Thracian way of drinking, was meant *ακρατοποσια*, drinking wine unmixed with water; (*Pollux, lib. 6. cap. 3.*) It was the custom of some to perfume their wine, which was then called *οινος μυρρινης*, (*Ælian. Var. Hist. lib. 12. cap. 31.*) and sometimes *μυρρινης*, which signifies a potion mixed with odours; (*Hesychius.*) Several other ingredients were mixed with wine; as, sometimes *αλφιτα*, meal; hence *οινος απηλφιτωμενος*, wine thickened with meal; (*Athenæ. lib. 10. cap. 9.*) They had many kinds of made wine, as, *οινος κριθινος*, wine made of barley; and *οινος εψητος*, palm-

wine, sometimes called οξος εψητον. Οξος was a general name for all made wine.

They kept their wine in earthen vessels, called κεραμοις; (*Hom. Il. ι. 465.*—*Eustath. Il. ι. 387.*) or in bottles, called ασκοις; (*Hom. Il. γ. 247.*—*Odyss. Ζ. 78.*—*β. 343.*) Old wine was in best repute; (*Hom. Odyss. β. 340.*—*γ. 391.*—*Pind. Olymp. Od. 9.*) The most famous wines were, πραμνειος, θασιος, λισβιος, χιος, κρησκευος, ροδιος, (*Ælian. Var. Hist. 12. 31.*) and μαριωτης; (*Hom. Odyss. ι. 194.*) They sometimes mixed their wines with perfumes; (*Ælian. Var. Hist. 12. 31.*) The ancient Greeks drank from horns of oxen; (*Eustath. Il. ν. 6.*) They afterwards used cups of earth, (*Athenæ. 11. 3.*) wood, glass, (*Aristoph. Acharn. 73.*) brass, (*Pollux, 10. 26.*) gold, and silver; (*Athenæ. 11. 3.*) Their names were chiefly, φιαλη, ποτηριον, κυλιξ, δεπας, κυπελλον, σκυφος, δεινος, αμφικυπελλον, κωθων, γαστηρ, κυμβιον, κισσυβιον, βαυκαλιον, θηρικλειος; (*Athenæ. 11.*) To the pleasures of the table they added singing and dancing; (*Hom. Odyss. α. 152.*—*Schol. Aristoph. Ran. 1377.*—and *Vesp. 1217.*)

INVITATIONS TO ENTERTAINMENTS.

He who provided the entertainment was commonly called ο εσιατωρ, εσιων, ξεινιζων, της συνεσιας ηγεμων, συμποσις αρχων, συμποσιάρχος, and by the tragedians οικοδεμων, &c. The persons entertained were called δαιτυμονης, δαιτελεις, συμποται, συνδειπνοι, sometimes κλητοι, συγκλητοι, επικλητοι. Those employed to invite the guests were called κλητορες and δειπνοκλητορες; ελεατροι, and ελειατροι, from ελεος, which is the name of the table, on which the provision was placed in the kitchen; (*Athenæ. lib. 4.*

cap.

cap. 21.) Sometimes to invite was called *καταγράφειν*, to write down, from the custom of inscribing the names of those to be invited on a tablet. The hour was signified by the invitation; and as they numbered the hours by the motion of the sun, frequent use is made of *σκιὰ*, the shade of the sun, and *σημειον*, the letter of the dial; (*Aristoph. Concion.* — *Suidas.* — *Hesychius.*) Relations often went uninvited; (*Athenæ. lib. 4. cap. 26.* — *Hom. Il. β. 408.*) They, who were brought by those who had been invited, were called *σκιαι*, umbræ, shades, from their following the guests, as shades do bodies; (*Plutarch. Sympos. lib. 7. Quæst. 6.* — *Horat. lib. 2, sat. 8. v. 22.* — *Lib. 1. Ep. 5. 28.*) They who insinuated themselves into the company where they were not welcome, were called *μυιαί*, muscæ, flies; (*Plaut. Pænul. act. 3. sc. 3. v. 76.* — *Plaut. Mercat. act. 2. sc. 3. v. 26.*) Flies were deemed an emblem of a man of courage, because, when beaten away, they return again; (*Iliad ε. v. 570.*) They were also termed *Μυκωνιοί*, Myconians, from the poverty of that nation; (*Athenæ. lib. 1. cap. 7.*) and *Παρασιτοι*, Parasites, (*Athenæ. lib. 6. cap. 7.* — *Pollux, lib. 6, cap. 7.*) It was however usual for friends to visit at the houses of each other at the times of entertainment, without waiting for an invitation; (*Eustath. in Il. β. — Plato Sympos.*)

The number of guests varied, as occasion offered, but seldom exceeded five; (*Athenæ, lib. 1. cap. 4.* — *Lib. 15. cap. 3.*) though in later times it was not limited. At the *συσσιτία*, common meals, not more than ten were admitted; (*Eustath. in Hom. Il. β. 126.*) At public entertainments the number was not limited; (*Diodor. Sicul.*) Afterwards, to

prevent confusion, no person at Athens was allowed to entertain above thirty at one time; to enforce which law, men called γυναικονομοι, were obliged to go to entertainments, and to expel those who exceeded that number; and the cooks, employed to dress the food at entertainments, gave in their names every time they were hired; (*Athenæ. lib. 6. cap. 11.*) Men and women were never invited together; (*Cicer. Orat. 3. in Verr. — Cornel. Nep. Præfat. in Vit. Imp.*) Before they went to an entertainment, they washed and anointed themselves; (*Athenæ. lib. 4. cap. 27.*) They who came off a journey washed and clothed suitable to the occasion, in the house of the entertainer, before the feast; (*Hom. Odyss. δ. v. 48.*) They also washed their hands before they sat down to meat; (*Hom. Odyss. δ.*) It was usual also to wash between every course, and after supper; (*Homer. — Aristoph. Vesp.*) To wash the hands before supper was called *ιψασθαι*; to wash after supper, *αποιψασθαι*; and to wipe the hands, *απομαξασθαι*, *εναπομαξασθαι*, *αποψησαι*. The napkin was called *εμψυγιον*, *χειρομακτρον*; instead of which, in early times, they used *απομαγδαλαι*, which were the soft and fine part of the bread, which they afterwards cast to the dogs; (*Homer.*) In washing after supper, they used some sort of *σμηγμα*, *απορυσψεως χαρις*, stuff to scour the hands; (*Athenæ. lib. 10. cap. ult.*) After washing, the hands were perfumed with odours; (*Athenæ. lib. 10. cap. ult.*)

When the guests arrived at the house of entertainment, the master of the house saluted them, or one appointed in his place; which was called *ασπαζεσθαι*; (*Schol. in Aristoph. Plut.*) The most common salutation was by joining their right

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hands,

hands, as a pledge of friendship. This ceremony was very ancient; (*Hom. Odyss.* γ. v. 35.) Hence δέξισθαι is sometimes joined with ασπαζεσθαι; (*Aristoph. Plut.*) Sometimes they kissed the lips, hands, knees, or feet, in salutations. There was a particular sort of kiss, called χυτρον, (*Suidas.*) or χυτρα, (*Pollux.*) the pot; when they took the person, like a pot, by both his ears; which was chiefly used towards children; (*Tibull. lib.* 2.) though sometimes by men and women; (*Theocrit. Idyll.* ε. v. 132.) When the guests were admitted, they did not immediately sit down to table, but spent some time in viewing and commending the room and furniture; (*Aristoph. Vesp.—Athenæ. lib.* 4. cap. 27.)

BATHING.

It was a frequent custom to wash the body; (*Eusebius.*) Whenever they ceased from sorrow and mourning, they usually bathed and anointed themselves; (*Hom. Odyss.* σ. v. 170.) At the end of a battle, or of any great labour, or after a long journey, they usually bathed in rivers; (*Artemidor. lib.* 1. cap. 66. — *Homer. Odyss.* ζ.—*Mosch. Idyll.* ε. v. 31. — *Theocr. Idyll.* η. v. 31.) Virgins were obliged to bathe, and accustom themselves to the same exercises as the men. If the sea was near, they repaired to it for this purpose, rather than in rivers, the salt water being thought wholesome; (*Athenæ. lib.* 1. cap. 19. — *Homer. Odyss.*)

BATHS.

Hot baths were very ancient. Ηρακλεια λετρα, the hot baths, shewed by Vulcan, or by Minerva, to Hercules, when weary with labour, are celebrated
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by the poets. Θερμα Νυμφαν λουτρα, hot baths of the nymphs, are mentioned; (*Pindar. Olymp.* 12.) One of the fountains of Scamander is commended for its hot water; (*Hom. Il.* χ.) A hot bath was provided for Hector by Andromache, against his return from battle; (*Hom. Il.* χ.) Nestor orders θερμα λουτρα, a hot bath, to be prepared for him; (*Hom. Il.* λ.) The Phæacians were very fond of the use of hot baths; (*Hom. Odyss.*) Before βαλανεια, baths, were in much use, vessels were used for bathing, called ασαμινθοι, which signifies πυελον or λεχανην, a basin or vessel to wash in, being derived παρα το την ασην μινυθειν, from taking away the filth of the body; (*Phavorin. v. ασαμινθος.*) This vessel belonged to baths; (*Pollux.*) Public baths were unknown till later times; no such places were anciently allowed within the city; (*Athenæ. lib.* 1. cap: 14.) The baths contained several apartments: the αποδυτηριον, in which they put off their clothes: the υποκαυσον or πυριατηριον, generally a circular apartment, and provided with πυρ ακαπνον, a fire that does not smoke, for the use of those who desired to sweat: the βαπτιστηριον, a hot bath: the λουτρον, a cold bath: the αλειπτηριον, the apartment in which they were anointed.

ANOINTING THE BODY.

After bathing, they always anointed, either to close the pores of the body, or lest the skin should be rough, when the body was dried; (*Enstath. in Iliad* x.) In early times, they used oil perfumed with odoriferous herbs, especially roses; (*Plin. Nat. Hist. lib.* 3. cap. 1.) hence the term ροδοεν ελαιον, oil mixed with roses; (*Hom. Il.* ψ. v. 186.) and αμειραν

σίου ἐδάνον and τεθυωμενον; (*Hom. Il. ξ. v. 170.*) There were different sorts of oil used; (*Athenæ. lib. 15. cap. 11.*) Solon prohibited men from selling ointments; the same prohibition was in force at Sparta; (*Athenæ. lib. 15. cap. 10.*) Women, however, and effeminate men, were very curious in their ointments; particular species of which they applied to particular joints of the body; (*Athenæ.*) The feet were washed and anointed more than any other parts of the body; hence they were called λιπαροὶ ποδῆς; (*Homer.*) Women were usually employed to wash and anoint the feet; and it was usual for them to express their respect by kissing the feet; (*Aristoph. Vesp.*)

CUSTOMS AT ENTERTAINMENTS.

There were several sorts of seats used at entertainments; for the Grecians sat down at their meals; (*Hom. Il. x. 578.—ω. 315.*) Δίφρος, was a seat containing two persons; and were commonly placed for the inferior guests: Θρόνος, a seat, on which they sat upright, with ὀρθνύς, a footstool, under their feet; Κλισμός, a seat, on which they sat, leaning rather backwards; (*Athenæ. lib. 5. cap. 4.*) Afterwards, when luxury and effeminacy prevailed, they exchanged their seats for couches, that they might drink more commodiously; (*Plaut. Stich. æt. 5. sc. 4. v. 22.*) In Macedonia, no one was allowed to sit at meals, before he had killed a boar without nets; (*Athenæ. lib. 1. cap. 14.*) It was the custom for children to sit at their meals; (*Tacit. Annal. lib. 13.—Sueton. Aug. cap. 64.—Sueton. Claud. cap. 32.*) at the bottom of the couch; where

where also sat people of meaner condition; (*Plutarch. Sympos. Sapient.—Donat. Vit. Terent.*) The table was placed in the middle, round which stood the couches, covered with cloth or tapestry; upon these they rested, inclining the upper part of their body upon their left arms, the lower part being extended at length, or somewhat bent; their heads were raised up, and their backs sometimes supported with pillows. If several persons reclined upon the same bed, the first was on the upper part, with his legs stretched out behind the second person's back: the second person's head was below the bosom of the former, his feet being placed behind the third person's back; and in this manner four or five were placed; (*Cicer. Orat. in Pison.*) At the beginning of the entertainment, it was usual to lie flat upon their stomachs, that their right hand might more easily reach the table; but afterwards they turned upon their sides; (*Plutarch. Sympos. lib. 5. Quæst. 6.—Horat. lib. 2. Sat. 4. v. 37.*)

The guests were usually arranged according to their rank, the chief persons holding the uppermost seats; (*Eustath. in Il. 2. v. 498.*) Afterwards at public entertainments there was *νομοκλήτωρ*, a person appointed to call every guest by name to his proper place. Heroes sat in long ranks, and the chief persons were placed at the head of each rank on both sides of the table; which is the meaning of the word *ακραι*, uppermost; (*Eustath. in Il. 2. v. 498.—Hom. Il. 1. v. 217.*) Neptune entering the last at an entertainment of the gods, yet sat in the middle; Jupiter was at the head of one rank, next to him, Minerva his daughter; who once gave place to Thetis; (*Hom. Il. 2. v. 100.*) Juno sat at
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the head of the opposite rank ; (*Plutarch. Sympos. lib. i. Quæst. i.*) That couch placed the first or nearest to the table, was thought the most honourable ; sometimes the first place of the middle couch. Sometimes they were seated promiscuously, without regard to rank or character ; (*Plutarch. Timon.—Sympos. lib. i. Quæst. 2.*) It was usual at Sparta, for the eldest to go before the rest to the couches at the common hall, unless the king called any one before him ; (*Eustath. in Il. β.*) The table was accounted sacred ; through which means honour was paid to Jupiter, the god of friendship and hospitality, (*Synefius Ep. 57.*) who was called *Ξενιος* and *Φίλιος*. Honour was also paid to Hercules, who was hence called *Τραπεζίος* and *Αποτραπεζίος*. It was usual to place the statues of the gods upon the table, and thus to offer libations to them ; (*Plutarch. Conv. Sept. Sapient.*) To dishonour the tables of hospitality by any irreverent behaviour was deemed criminal ; (*Juven. Sat. 2. v. 110:—Lycophr. Cass. v. 136.*) The tables were originally made of wood, polished with some art ; and the feet were painted in various colours, and formed in different shapes. Hence the words, *ξεση, εὔξοος, κυανοπεζα, &c.* ; (*Homer.*) the form of the tables in ancient times was circular ; (*Athenæ. lib. 11. cap. 12.*) and afterwards extended in length ; (*Eustath. in Hom.*) They were cleaned with wet sponges ; (*Hom. Odyss. α. v. 112.—Odyss. v. vers. 150.—Arrian. lib. 7. cap. 26.—Martial. Epig.*)

The tables, in early times, were square, (*Eustath. Odyss. α. 138.*) and those belonging to the poor were generally supported by three feet, and made of common wood ; those belonging to persons in higher rank

were

were made of more valuable materials; adorned with plates of silver, and supported by feet curiously carved, and called after the names of heroes. The most common support was a foot of ivory, cast in the form of a lion, a leopard, or some other animal. Some have supposed that a table was set apart for each guest; (*Homer.—Athenæ. lib. 1. cap. 8.*) although it was thought unsociable; (*Athenæ. lib. 1. cap. 8.—cap. 10.* Τραπεζα, signifies the tables and the meat placed upon them; (*Pollux, lib. 6. cap. 12.*) hence, πρωται, δευτερι, τριται τραπεζαι, signify the first, second, and third courses of meat; (*Athenæ. lib. 9. cap. 2.*)

The supper was the chief meal, of which there were three parts; (1.) Δείπνυ προοιμιον or προπομα, was a repast before supper, consisting of bitter herbs, of coleworts, eggs, oysters, οινομελι, a mixture of honey, and other things used to create an appetite. (2.) Δειπνον, was the supper, sometimes called κεφαλη δειπνυ; which was plentifully furnished from the former provisions; (*Athenæ. lib. 4. cap. 4.*) (3.) Δευτερα τραπεζα, the second course, which consisted of sweetmeats of all kinds, called τραγηματα, τραγηματισμον, ματτυας, τρωγαλια, επιδορπισμα, επιφορηματα, επιδειπνα, μεταδορπια, &c. The Dorians, who called entertainments αικλα and συναικλεια, called this course επαικλεια; (*Athenæ. lib. 4. cap. 8.*) It was furnished with much profusion and luxury; (*Athenæ. lib. 14. cap. 11.*) although they were temperate and frugal in the use of it; (*Herodot. lib. 1. cap. 133.—Athen. lib. 4. cap. 10.*) Where there was a great variety of dishes, a paper was usually given to the master of the feast containing the contents of each dish, who communicated it to the guests.

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They were however very sparing in their provision, and in the early times were satisfied with one course ; (*Athenæ. lib. 15. cap. 10.*)

Before they began to eat, they offered a part of their provision, as a sort of first fruits, to the gods ; which custom was religiously observed ; (*Homer. Iliad.—Hom. Odyss.—Plato.—Xenophon.—Athenæ. lib. 4. cap. 27.*) The first of these oblations was always made to Vesta, the chief of the household gods ; they afterwards worshipped some of the other gods ; and then offered a libation to Vesta ; (*Homer. Hymn. in Vest. et Mercur.—Cicer. de Nat. Deor. lib. 2.—Schol. in Aristoph. Vesp.—Plato Euthyp.*)

During the entertainment all the guests were apparelled in white, or some gay colour ; (*Cicer. in Vatin.*) and decked with flowers, or garlands composed of flowers ; which the master of the feast provided, and brought in before the second course, or at the beginning of the entertainment ; (*Athenæ. lib. 25. cap. 10.*) They thus adorned their heads, necks, and breasts, but often bestrewed the couches on which they leaned, and other parts of the room ; (*Ovid. Fast. lib. 5.*)

The invention of garlands has been ascribed to Prometheus, that men should commemorate the punishment which he had suffered for their sakes ; (*Athenæ. lib. 15. cap. 5.*) Others ascribe the invention of them to Janus, who also is said to have been the inventor of ships, and the art of coining ; (*Athenæ. lib. 15. cap. 13.*) The first garlands were also said to have been used by Bacchus, and composed of ivy ; (*Plin. Nat. Hist. lib. 16. cap. 1.*) In later times, they used ivy and amethyst, as preservatives against drunkenness ; (*Plutarch. Sympos. lib.*

lib. 3. Quæst. 1.) Some say, the most ancient garlands were made of wool; (*Theocrit. Idyll. 2. v. 2.*) It is certain they were made in the early ages; (*Athenæ. lib. 1. cap. 15.*) They were composed of various flowers, in which, it was supposed, the gods chiefly delighted. At first the particular herb or flower, which was sacred to any god, upon the festival dedicated to him, was generally used; but afterwards, any herbs were used, according to the season, which were thought most conducive to refreshment; (*Athenæ. lib. 3. cap. 21.—Lib. 15. cap. 5.*)

Garlands were supposed to have some influence upon the bodies of men; (*Plin. lib. 21. cap. 3.*) These composed of roses, were dedicated by Cupid to Harpocrates, the god of silence. The rose was an emblem of silence, and it was usual to place it above the table, to signify that what was there spoken should be kept private.

It was customary at entertainments to anoint their heads with ointment to prevent fevers, and other complaints arising from intemperance; (*Athenæ. lib. 15. cap. 13.*) These arts of luxury and effeminacy were first introduced by the Ionians; (*Valer. Max. lib. 2. cap. 6.*) Ointments were chiefly applied to the head, but other parts of the body; the breast was adorned with garlands and ointment; (*Athenæ. lib. 15. cap. 5.*)

The apartment in which the entertainment was made, was sometimes perfumed by burning myrrh and frankincense, or other odours; (*Athenæ. lib. 3. cap. 22.*)

The chief attendants at entertainments were, (1.) Συμποσιαρχος, sometimes called συμποσις επιμελητης, τραπεζοκομος, τραπεζοποιος, ο επι της τραπεζης, αρχιτρικλινος

αρχιτρικλινος and ελεατρος, the chief manager of the entertainment; which was performed either by the master of the entertainment, or by another named by him: at entertainments where the expence was proportioned to all, he was elected by lots, or by the votes of the guests. (2.) Βασιλευς was the next, and sometimes the same as the former, called also στρατηγος, ταξιαρχος, &c. the king, whose office it was to determine the laws of the table, and to observe whether every one drank his proper proportion; hence he was called οφθαλμος, the eye. He was usually appointed by lots; (*Horat. lib. 2. Od. 7. v. 25.—Cicer. Orat. in Verr.*) The guests were obliged to conform to the orders of the βασιλευς; (*Cicer. in Epictet.—Arrian Apoph.*) Even the chief magistrates, if the lots elected another, were compelled to yield obedience; (*Plutarch. Sympos. lib. 1. cap. 10.*) (3) Δαιτρος, so called, απο τῆς δαιεσθαι, from dividing to each guest his portion: hence entertainments were called δαιτες. In the early ages, the master of the feast carved for all the guests; (*Homer Iliad ι. v. 217.—Iliad ω. v. 626.*) afterwards this office was deputed to some particular person; (*Athenæ. lib. 1. cap. 10.*) This office was intended to prevent ατασθαλια, the disorders committed at feasts: hence δαις εἴση, equal entertainment, an expression often used; (*Homer Iliad η.*)

Persons of high character were sometimes helped to the best parts; (*Hom. Iliad μ. v. 311.—Herodotus.*) which, if too much for themselves, they sometimes distributed to others; (*Athenæ. lib. 1. cap. 11.—Eustath. in Hom.*) In later times, the guests were allowed to carve for themselves; although the

ancient custom was adhered to by temperate and frugal men, and especially at entertainments after sacrifices; (*Plutarch. Sympos. lib. 2. Quæst. ult.*)

The distributors of the drink were commonly called *οινοχοοι*, and about the Hellespont *επεγχυται*; (*Athenæ. lib. 10. cap. 7.*) In the heroical feasts, the *κηρυκες*, heralds, commonly performed this office; (*Hom. Odyss. α. v. 142.*) Sometimes boys or young men filled the cups; (*Hom. Odyss. α. v. 149.*) sometimes virgins attended for that purpose; (*Eustath. in Iliad. γ.—Athenæ. lib. 1. cap. 8.*) hence *δουλοι*, servants, were called by the name of *παιδες* & *παιδισκαι*, boys and girls; (*Hesychius v. παιδες.*) They were sometimes of superior rank and fortune; (*Athenæ. lib. 10. cap. 7.*) The same custom was afterwards observed at entertainments in the temples, and at public sacrifices; (*Athenæ. lib. 10. cap. 7.—Lib. 5. cap. 4.*) By their beauty and cheerfulness they were thought apt to exhilarate the guests; on which account, the most handsome and the best dressed were generally preferred; (*Hom. Iliad δ. v. 2.—Iliad v. ver. 232.—Odyss. ο. v. 327.*) In more modern times, high prices were given for beautiful youths, (*Juven. Sat. 5. v. 60.—Philo. lib. de Vit. Contempl.*) to attend at entertainments; the younger *οινοχοοι*, to fill the wine; those of riper age, *υδροφοροι*, to serve up the water; for which offices they were washed and painted, and had their hair curled in different forms.

Every guest seems to have used a distinct cup, from which he drank when he pleased; (*Hom. Il. δ. v. 262.*) which was very capacious; (*Athenæ. lib. 11. cap. 2.*) The cups used after supper were larger than those used at supper; (*Virgil. Æn. 1. v. 727.*)

v. 727.) In the houses of rich men there was usually a large *κυλινκεσιον*, cupboard, filled with cups of various sizes. The cups used by the ancient Greeks were plain, composed of earth or wood; and when luxury began to prevail, of silver, gold, and other metals, curiously wrought, and inlaid with precious stones. They were sometimes composed of the horns of animals, which were tipped with gold or silver; (*Pindar*. — *Æschylus*. — *Xenophon*, &c.) Hence, it is said, Bacchus was surnamed Taurus, as worshipped in the shape of a bull, and painted with horns. Some think that *κρατηρες*, cups, and *κερασαι*, to mix wine with water, are derived from *κερατα*, horns; (*Athenæ*. lib. 11. cap. 7. — *Eustath.* in *Iliad*. v. — in *Iliad* γ. — and in *Iliad* θ.) The cups were adorned with garlands, and filled up to the brim; (*Virgil*. *Æn.* 3. v. 526. — *Homer* *Iliad* α. v. 470. — *Athenæ*. lib. 15. cap. 5. — *Athenæ*. lib. 1. cap. 11.) In early times, the young men who served, always presented full cups to men of great quality, and distributed wine to the rest in equal proportions; (*Athenæ*. lib. 5. cap. 4. — *Homer* *Iliad* δ. 261. — *Iliad* θ. v. 161. — *Iliad* μ.) It was usual to drink first to the guests of high rank; (*Plutarch*. *Sympos.* lib. 1. *Quæst.* 2.) which was done by drinking part of the cup, and sending the remainder to the person whom they named; which they termed *προπινειν*. In early times, they drank the whole cup; (*Athenæ*. lib. 5. cap. 4.)

The form of salutation was various; sometimes, when they drank to another they said, *χαίρε*; (*Pindar*. *Nemean.*) sometimes he, who sent the cup, saluted his friend with *προπινω σοι καλως*, which was answered with *λαμβάνω απο σε ηδεως*; which cere-

mony was called *προπινειν φιλοτησιαν*; (*Ælian.*) He who received the cup, was said *αντιπροπινειν ομοια*; they usually drank whatever remained in the cup, or, if the cup was emptied, to take another of the same size; (*Athenæ. lib. 10. cap. 9.*) This sort of pledging went towards the right hand; and hence called *δεξιωσις*, whence *δειδισχεσθαι* is interpreted *προπινων δεξισθαι*; (*Hom. Iliad α. and ι.—Eustath. in Il. μ.—Hom. Iliad α. υ. 597.—Criti. Ep. in Anacr.—Athenæ. lib. 11. cap. 3.*) This custom was called *ενδεξια πινειν*; (*Pollux, lib. 2. cap. 4.*) sometimes also called *εν κυκλω πινειν*; and the action itself, *εγκυκλοποσια*; because the cup, beginning at the uppermost seat, was conveyed round the table; (*Plaut. Pers. act. 5. sc. 1.*)

The manner of drinking however varied in different places: the Chians and Thasians drank out of large cups to the right; the Athenians, out of small cups, to the right; the Theffalians, large cups, to whom they pleased, promiscuously. At Sparta, every man had his own cup, which a servant filled as soon as it was emptied; (*Athenæ. lib. 6. cap. 3.*) It was also usual to drink to absent persons; to the gods first, then to their friends; and at every name one or more cups of wine, unmixed with water, was drank off; (*Cicer. Orat. 3. in. Verr.—Asconius Pedian. Com. in Loc. Cicer.*) Some of the wine they also poured upon the earth, as often as the name of any absent person was mentioned; (*Schol. in Theocrit. Idyll. 14. υ. 18.*) amongst their friends they most commonly named their mistresses; (*Tibullus.—Horat. lib. 1. Od. 27.*) Sometimes the number of cups equalled the number of letters in their mistress's name; (*Martial. lib. 1. Epig. 72.*) There were also other ways of
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 numbering

numbering the cups to be drank ; thus three, because of the number of the graces ; nine, because of the muses ; (*Ausonius.—Horat. lib. 3. Od. 19.*) which was expressed by Η τρεις, η τρεις τρια, either three or three times three. There was a saying which forbade the drinking of four cups, (the number four being inauspicious) Η τρια πινε, η μη τετταρα. Yet they sometimes filled ten cups as well as nine ; (*Antholog. lib. 7.*) They often contended who should drink most ; which contention was sometimes of fatal consequence ; (*Athenæ. lib. 10. cap. 9.*) Prizes were awarded to the conquerors, and sometimes there were drinking matches ; to the first conqueror was given a talent ; to the second, thirty μναι ; to the third, ten μναι ; which ended in the death of most of the competitors ; (*Athenæ. lib. 10. cap. 10.—Ælian. Var. Hist. lib. 2. cap. 41.*) When any one drank off a large cup αμυσι, or απνευσι, without taking breath, he was applauded with Ζησειας, long may you live ; (*Suidas.*)

At Athens, there were three public officers who attended at entertainments, and observed whether every one drank his portion ; and were called οινοπται, sometimes γφθαλμοι ; (*Athenæ. lib. 9. cap. 6. and 7.*) They who refused to drink, were obliged to leave the company, by that old law Η πιθι, η απιθι, drink or depart ; (*Cicer. Tuscul. Quæst. lib. 5.*) Some laws were enacted against too much intemperance in the use of wine ; three cups were allowed ; one for health, another for cheerfulness, and a third for sleep ; (*Athenæ. lib. 2.*) sometimes only two were allowed, one for the graces, hours, and Bacchus, the second to Venus and Bacchus ; they

who took the third cup, dedicated it to lust and strife.

Unnecessary drinking was prohibited at Sparta; (*Xenoph. de Rep. Lacedæm.*) where it was ordered no one should drink for any other purpose than to satisfy his thirst; and it was forbidden them to return from entertainments with a torch; (*Critias in Eleg.*) At Athens, an archon, convicted of being drunk, suffered death; (*Laertius Solon.*) and others, addicted to company, were punished by the senate of Areopagus for wasting their time in idleness; (*Athenæ.*) In Mitylene there was a law, that whoever, when drunk, committed a crime, should suffer double punishment; (*Laertius Pittac.*)

There were several cups used on solemn occasions; as, (1.) *Αγαθὸν δαιμονὸς κρατὴρ*, the cup of good genius, by whom they understood Bacchus, the inventor of wine; in memory of whom, a cup full of pure wine was carried round the table, which all the guests tasted; at the same time offering a prayer to the god, that he would preserve them from intemperence and indecorum: hence *ολιγοποτάντες*, those who drink little, are termed *αγαθοδαιμονισταί*; (*Hesychius.*) This seems to have been done as soon as the table was removed. (2.) *Κρατὴρ Διὸς Σωτηρὸς*, the cup of Jupiter, the saviour, which was mixed with water, and dedicated to Jupiter, who presided over the air. (3.) *Κρατὴρ Υγείας*, the cup of health, which was called *μετανιπτρίς*, or *μετανιπτρον*, because it was drank when the entertainment was ended, and they had washed their hands; (*Athenæ. lib. 2. cap. 2. — Lib. 11. cap. 11. — Lib. 15. cap. 5. and 14. — Pollux. — Suidas, &c.*)

ἔς.) (4.) Κρατὴρ Ἐρμῆ, the cup of Mercury, to whom a libation was offered before they went to bed; (*Pollux.*)

Others make a different order of the cups; that the first was dedicated to Mercury; the second to Charisius, or Jupiter, so called from χάρις, favour; the third to Jupiter, the saviour; (*Suidas. v. κρατὴρ.*) Others mention, one cup of wine mixed with water, dedicated to Olympian Jupiter; a second to the heroes; a third, called τελεῖος, to Jupiter, the saviour; (*Schol. in Pindar. Isthm. Princip. Od. 6.*) It is generally agreed that the sacred cups were three in number; (*Athenæ. lib. 10. cap. 11.*)

Before the entertainment was finished, a libation of wine with a prayer was offered, a hymn was sung to the gods, and other diversions succeeded; (*Xenoph. Conviv. — Virgil. Æn. 1.*) such as, discourses upon various subjects; reading books, which was also sometimes done during supper; music of all kinds; mimicry; buffoonry; and other diversions to create mirth; (*Plato.—Xenophon.*) Music and dancing were ancient diversions at entertainments; (*Hom. Odyss. α. v. 152. — Iliad α. v. 603.*) both of heroes and gods, Apollo was called ορχηστής, the dancer; (*Pindar. — Homer. — Athenæ. lib. 1. cap. 19.*) These amusements were thought to become persons of honour and sense; (*Cornel. Nep. in Vit. Epaminond, — Cornel. Nep. Præf. Vit. Illustr. Imp. — Cicer. Tuscul. Quæst. lib. 1.*) so long as they were chaste and decent; (*Herodot. lib. 1. cap. 28.*) The Ionians, more than the rest of Greece, delighted in wanton dances and songs; (*Athenæ. lib. 14. cap. 5. — Horat. lib. 3. Od. 6.*)

The entertainments were anciently held only upon sacred occasions, when hymns in praise of the gods were sung; to compose the passions and to improve the manners; (*Athenæ. lib. 14. cap. 5.*) They afterwards consisted chiefly of the praises of heroes: and it was not till a later period, when loose and improper songs were used; (*Athenæ. lib. 15. cap. 16.*) The most remarkable songs were those called σκολια, (*Eustath. in Odyss. η.*) which generally consisted of short verses, (*Schol. Aristoph. in Ran.—In Vesp.*) light and cheerful. There were three sorts of songs; one was sung by the whole company; the second by the company in their turns; the third, by those who were well skilled in music, called σκολιον, signifying crooked, as sung out of order; (*Artemon. Cassandr. lib. 2. de Usu. Carm. Conv. ap. Athen. lib. 15. cap. 14.—Dicæarch. lib. de Mus. cert. ap. Aristoph. Schol. in Vesp.*) After the company had sung in a chorus, a musical instrument, a harp or lute, was carried round to each person, that those who understood music might entertain the company. They, who did not play, held a branch of laurel or myrtle in their hands, to which they sung; which was called προς δαφνην, or προς μυρρινην αδειν, to sing towards the laurel or the myrtle; (*Hesychius.*) This branch was also called αισακος or ατακος, because the person who received it was obliged to sing; (*Plutarch. Sympos. lib. 1. Quæst. 2.—Athenæ. lib. 15. cap. 14.*) Some of their songs were σκωπτικα, satirical; τα δε ερωτικα, amorous; and σπεδαια, serious, (*Eustath. in Odyss. η.*) which contained a moral sentence; (*Athenæ. lib. 15. cap. 14.*) Sometimes they consisted of the praises of illustrious men, including the

the person's name whom they celebrated; (*Hesychius*.—*Aristoph. Vesp.*—*Athenæ. lib. 15.*)

When the music and songs were ended, the sports began; and the guests, instead of resting after meals, as in later times, were invited to wrestle, leap, run races, throw the quoit, and other manly exercises; (*Hom. Odysf. η. υ. 97.*)

There were several sorts of sports and games practised by the Greeks; (*Meursius*.—*Bulengerius*.) among which was, in particular, the *κοταβος*; (*Pol-lux*.—*Athenæ*.) which was first invented in Sicily. A piece of wood being erected, another was placed upon the top of it, with two dishes suspended from each extremity, resembling scales: beneath each dish was placed a vessel full of water, in which stood a statue, chiefly of brass, called *μανης*. They who played at the *κοταβος*, stood at a distance, holding a cup filled with wine or water, which they endeavoured to cast into one of the dishes, that it might fall upon the head of the statue under it. He who spilled least water, and forced the dish with most violence against the statue, was victorious, and thought to reign in the affections of his mistress. The sound caused by it was called *λαταξ*; and the wine cast, *λαταγη* or *λαταξ*. The ceremony, as well as the cup out of which the wine was cast, was called *αγκυλη*, because they turned round their right hand with dexterity. Hence *κοτταβοι αγκυλητοι*; (*Æschylus*.) The vessels were called *κοτταβοι* or *κοτταβιδες*; and the prizes, *κοτταβια*, *κοτταβεια*, and *κοτταβοι*; which were sweetmeats, kisses, or whatever the company chose. The game itself was called *κοταβος κατακτος*. Of this sport they were very fond, and vessels were prepared, and houses erected,

erected, for the accommodation of those who played at it.

There were other sorts of cottabus; one in which a vessel was placed full of water, with empty vials swimming upon it; into this, wine was thrown out of cups; and he who sunk the greatest number of vials, obtained the prize. Another was, in which they threw dice. Another was, a contest who should keep awake the longest: the prize was commonly a cake, made with honey and sesame, or wheat, (*Pollux.—Schol. Aristoph. Equitib.*) and hence called *στραμυς* or *πυραμυς*; (*Artemidor. lib. 1. cap. 74.*) the latter of which words was hence used for any other prize; (*Aristoph. Thesmoph.—Equitib.*) These were the most usual forms of this sport; (*Athenæ. lib. 10.—11.—and 15.—Pollux, lib. 6. cap. 19.—Aristoph. Schol. in Pac.—Eustath. in Iliad. 2.—Tzetzes Chil. 6. Hist. 85.—Suidas.—Hesychius, &c.*)

The guests were sometimes amused with suitable discourses; (*Athenæ. lib. 10. cap. 5.*) at which time they also conversed upon affairs of high importance; (*Plutarch. Sympos. lib. 7. cap. 9.—Homer. Iliad l. v. 70.*) as it was supposed, that the faculties were then quick and inventive; (*Schol. in Aristoph. Equit.—Athenæ. lib. 5. cap. 4.—Ammian. Marcell. lib. 18. cap. 5.—Strabo. Geog. lib. 15.—Tacit. de Mor. German.—Diodorus. Rer. Critic. lib. 4.—Plutarch. Lycurg.—Plutarch. Sympos. lib. 7. Quæst. 9.*) It is said, that whatever was resolved *ἐν ποτηρίῃ*, when sober, they deliberated upon at their entertainments; and what they determined in their drink, *μεθύοντες*, was examined again, when sober; (*Herodot. lib. 1. cap. 133.*) The supreme council

at Athens supped every day together in the *prytaneum*; which was also the custom of the magistrates at Rhodes; (*Eustath. in Iliad. i.*) Hence it is said, Bacchus was called *Ευβελης*, prudent counsellor; (*Plutarch. Sympos. lib. 7. Quæst. 9.*) and the night was called *ευφρονη*, as the time of prudent deliberation; (*Plutarch. Sympos.*) Sometimes the conversation at entertainments took a ludicrous turn; (*Plutarch. Sympos. lib. 7. Quæst. 6.*) hence *συμποσιον*, is defined, a mixture of gravity and mirth, of discourses and actions; (*Plutarch. Lycurg.—and Sympos. lib. 2. Quæst. 1.—Lib. 7. Quæst. 9.*) Sometimes they recited poems, or repeated ancient fables, or discoursed upon philosophy, or resolved difficult questions, as suited the taste of the company. Those questions, which were designed for amusement, were called *αινιγματα*; those which were serious, were called *γριφοι*, from a fishing net; (*Pollux, lib. 6. cap. 19.—Clearnch. lib. 1. de Param. ap. Athenæ. lib. 10. cap. ult.*) He who solved the question propounded, was honoured with a reward; he who could not solve it, was to suffer some certain punishment. The rewards were *σεφανος* κ' *ευφημια*, a garland, and the applause of the company; the punishment was to drink, without taking breath, a cup of wine, mixed with salt; (*Athenæ. lib. 10. cap. ult.*) or the reward was a dish of meat; the penalty, a cup of salt and wine; (*Pollux, Onomast. lib. 6. cap. 19.*) Others say, that a cup of wine was the reward to him who solved it; if no one solved it, to him who propounded it; (*Phavorin. v. γριφος.—Eustath. in Il. κ.*) But the rewards and penalties varied, according to the temper of the company; (*Hesychius.*) The common name of these

these and other questions, was κυλικια ζητηματα: which were also called μνημονια ζητηματα, (*Pollux.*) because they were sometimes repeated from memory,

He who gave the entertainment, sometimes distributed gold or silver cups, as presents to his guests; (*Athenæ.lib. 11. cap. 3.—Plutarch. Alexand.*) This custom arose, because the company usually poured out wine as a libation to Mercury, who was accounted the president of the night, and believed to send sleep and pleasing dreams; hence he is called κυκτος οπωπητηρ and ηγητωρ ονειρων.

They also sacrificed to Mercury the tongues of the animals which had been served up at the entertainment; who, being the god of eloquence, was thought to be delighted with such homage. Some supposed that it was to invoke him as a witness of what had been said; others, that, by burning the tongues in the sacrifice, it intimated that profound silence was to be kept of whatever had been said; (*Schol. Apollon. Argon. 1. v. 516.—Eustath. in Odyss. γ.*) This custom was very ancient; (*Apollon. Argon. lib. 1. v. 516.—Homer.*)

In later times, libations were offered to Jupiter, surnamed τελειος, perfect; (*Athenæ, lib. 1. cap. 14.*) Other gods also shared in these offerings; (*Homer. Odyss. γ.*) It was thought unlawful to stay long at entertainments which followed sacrifices; (*Hom. Odyss. γ.—Athenæ.*) and the company usually departed before sunset; (*Athenæ.lib. 5. cap. 4.*) but at common entertainments, they seldom left the company before the morning; (*Plato.—Hom. Odyss. —Virg. Æn. 4.*)

HOSPITALITY TO STRANGERS.

It was thought a mean employment to keep inns for the reception of strangers, which was therefore usually performed by foreigners, or the lowest citizens; (*Plato de Legib. lib. 11.*) The ancient Greeks had no public inns; they chiefly lived at home, satisfied in the narrow circle of their own domestic friends. It was indeed unsafe to travel without a guard; the land was infested with robbers, and the sea with pirates, who plundered their goods, and sometimes cruelly treated their persons: and it was thought not dishonourable to live by robbery; (*Plutarch. Theseus. —Thucyd. Hist. Principio.*) Hence strangers and enemies were alike called ξένος; (*Hesychius. —Herodot. Calliop. cap. 10. —Pollux, lib. 1. cap. 10.*) The sea was cleared of pirates by Minos, king of Crete, who maintained the dominion of all those seas. The land robbers were destroyed by Hercules, Theseus, and other heroes; from whose time, there was little danger from strangers; (*Xenophon. —Lycophr. Cass. 464.*) In early times however it was not uncommon to treat strangers with great respect, and to supply them with food and necessaries, before they inquired into their condition and country; (*Hom. Odyss. γ. v. 69. —Odyss. ξ. v. 45. —Odyss. α. v. 170.*) It is said to have been an ancient custom to have forbore to inquire before the tenth day, if the stranger staid so long; (*Eustath. in Iliad. ζ. v. 174.*) In later times, Cretan hospitality was highly celebrated. In the συσσίτια, public halls at Crete, there were two apartments, the κοιμητήριον, in which strangers were lodged; and the ἀνδρεῖον, the place
of

of eating, in which they all supped together. In the upper part of the *ανδρειον* there was a constant table, some say two tables, (*Athenæ. lib. 4. cap. 9.*) called *τραπεζα*, *ξενια*, *ξενικη*, or *Διος ξενια*. In the distribution of food, the strangers were always served before others, even before the king; and some of them were allowed to bear high offices in the state; (*Heraclid. de Rep.*) Other Grecians, except the Spartans, are much commended for their hospitality; (*Tzetzes. Chil. 7. Hist. 130.*) hence the Spartans were called *δειρωνοξενοι*, (*Aristoph. Pac.*) and *ξηνηλαται*, from their driving away strangers. They were however by no means neglected; (*Herodotus.—Antonin. lib. 11.*) but the opinion of their uncivil treatment of strangers seems to have rather prevailed, either on account of the extreme frugality and plainness of their diet; (*Athenæ. 4. cap. 6.*) or because strangers were admitted only *ωρισμεναις ημεραις*, on certain days; (*Shol. in Aristoph. Pac.—Suidas.*) which custom was adopted to prevent the too frequent and promiscuous concourse of other nations; (*Libanius Declam. 24.—Thucyd. lib. 2. in Orat. Funeb.—Xenoph. de Rep. Laced.—Plutarch. Lycurg.—and Instit. Laconic.*) The Spartans were even prohibited from travelling into foreign countries, lest they should introduce foreign vices and customs at Sparta; (*Plutarch. Lycurg.—and Apoph.—Valer. Max. lib. 2. cap. 6.—Harpocrat. v. ξενος.*)

The ancient Greeks had a notion, that all strangers were under the immediate protection of certain gods; as, of Minerva, Apollo, Venus, Jupiter, who was hence called *ξενος*, hospitable; which was a name given also to other gods, who were supposed to protect

tect strangers; (*Hom. Odyss.* 9. v. 269.—*Odyss.* 5. v. 55.) thus the gods were supposed to travel in the habit of strangers; (*Ovid. Met. lib.* 1. v. 213.—*Met.* 8. v. 626.—*Homer. Odyss.* 9. v. 489.) It may be observed, that salt was usually set before strangers, before they tasted the victuals provided for them, as an emblem of union and love; or that their friendship would be durable, unsuspected and honourable; (*Eustath. in Iliad* α.—*Schol. in Lycophr. Cass.* v. 135. 137.) It may however only be, that salt being constantly used at the entertainments of gods and men, it was supposed to have a peculiar sanctity in itself: hence *θειος αλας*; (*Homer.*) *ιερος αλας*; (*Arnob. contr. Gent. lib.* 2.) The table also was thought to be endowed with an inherent sanctity, as well as salt. *Το ομοτραπεζον*, to have eaten at the same table, was esteemed an obligation to friendship; and *αλα και τραπεζαν παραβαινειν*, to transgress the salt and the table, or, to break the laws of hospitality; and to injure those by whom they had been entertained, was accounted a great crime; (*Demosth. Orat. de fals. Legat.*—*Lycophr. Cass.* v. 134.) *Το ομοσεγον*, to converse under the same roof, was thought some engagement to friendship; (*Homer* ι. v. 635.) This friendship was called *προξενια*, and was usually held more sacred than the ties of kindred; (*Eustath. in Il.* ζ.) and transmitted from father to son, and even rendered cities more dear; (*Plato de Leg. lib.* 1.—*Plutarch. in Nicia.*—*Cornel. Nep. Cimon.*—*Herodotus Clio.*) Hence persons thus united by the bond of hospitality gave each other *συμβολα*, tokens; which, when produced, renewed their covenant of friendship; (*Euripid. Med.* v. 613.) These tokens

tokens were mutual, and called ξενία or δώρα ξενικα; which, by the ancient Greeks, were deposited amongst their treasures, as perpetual memorials of their friendship; (*Eustath. in Il. 2.*) In more modern times, they broke ασπραγαλος, a die, in two parts; one of which the guest carried away, the other remained with him who entertained the stranger; (*Schol. Euripid. in Med. v. 613.*)

They who entertained private strangers, were called ιδιοπροξενοι: they who received other foreigners or public ambassadors, were called προξενοι: though this name is often given to those who entertained their friends of other nations. If he who received foreigners, invested with a public office, did it freely, he was called εθελοπροξενος; (*Thucyd. lib. 3. cap. 70.*) but the προξενοι, were more commonly appointed to that office, either by the suffrages of the people, or, in monarchical states, by the appointment of the king; (*Herodot. lib. 6.—Eustath. in Iliad γ.—Pollux, lib. 5. cap. 4.—Suidas.*) They also provided for them proper places in the theatre, presented them to the king or popular assembly, or performed for them any other offices of hospitality. Hence, he who promoted good or evil to another, was called προξενος; (*Eustath. in Iliad δ.*) This office was afterwards called παροχη, which is interpreted χαρισματα δωρηματα, gifts; (*Hesychius.*) and the officers παροχοι, and ξενοπαραχοι.

Whoever undertook a journey, first implored the protection of the gods. Before their departure into a foreign country, it was usual to salute, and take leave of the gods of their own countries, by kissing the earth; (*Ovid. Met. lib. 13. v. 420.*) which salutation was commonly practised at their arrival

arrival in any country; (*Hom. Odyss.* ξ. v. 460.—*Ovid. Met. lib.* 3. v. 24.) by which they paid homage and invoked the protection of ἐπιχωριοὶ θεοί, the gods who were patrons of that country; who were also worshipped by them, as long as they remained in that place. When they returned home, they saluted the gods of their own country in the same manner, and returned thanks for their safe return; (*Hom. Odyss.* ν. v. 354.—*Æschyl. Agam.* v. 819.—*Euripid. Hercul. Furent.* v. 523.)

EDUCATION.

To prevent the vices inseparable from idleness, great care was taken to accustom boys and girls to industry. The boys were early employed in learning the elements of arts and sciences. The education of the Greeks, (except the Lacedæmonians) (*Aristot. Polit. c.* viii. 4.—*Ælian. Var. Hist.* xii. 50.) chiefly consisted of letters, the gymnastic exercises, music, (*Ter. Eunuch. act.* iii. sc. 2.) and painting; (*Aristot. c.* viii. 3.—*Plutarch. de Music.* p. 1140.—*Perizon. ad Ælian. Var. Hist.* 7. 15.)

If the fathers of boys were rich, or persons of distinction, they had private masters for them, called παιδαγωγοί, (*Plutarch. de Puer. Educat. c.* vii.—*Hom. Il.* λ. 831.—*Auson. Idyll.* iv. 21.—*Theocrit. Idyll.* xxiv. 103.) διδασκαλοί, (*Wotwer. Polymath.* iv. § 19.) and παιδοτρέβαι; to form them to the fine arts; (*Aristoph. Nub.* 969.) The office of the παιδοτρέβαι, was only to exercise the bodies of their scholars; (*Æschyn. Timarch.* p. 172.—*Casaub. Theophr. Charact.* viii.—*Ælian. Var. Hist.* ii. 6.)

The girls were closely confined to the house;

(*Cornel. Nep. in Præfat.*) sometimes in the highest story of the house; (*Hom. Odyss. 9. 516.—and Il. 3. 514.—Euripid. Iphig. in Aul. 738.*) Little was allowed them to eat, (*Ter. Eunuch. act. ii. sc. 3.—Xenoph. de Rep. Lacedæm. p. 537.*) and their waist was straitened to render it more elegant; (*Ter. Eunuch. act. 2. sc. 3.*) They were chiefly employed in working wool; (*Eustath. in Il. α.—Xenoph. ibid. p. 534.*) which was, in ancient times, an employment practised by women of high rank; (*Hom. Odyss. 9. 97.—Ovid. Heroid. i. v. 77.—Xenoph. Hellen. v. p. 443.*) Young women of the highest birth were taught music, (*Plutarch. in Lycurg.*) poetry, (*Pausan. Bæot. c. 22.—Ælian. Var. Hist. xiii. 25.*) and eloquence; (*Athenæ. v. 19.*)

Reading and writing were at first known by the simple term *γραμματική*; by which was meant a science which afterwards comprehended history, poetry, eloquence, and literature in general. Young men of liberal fortunes studied philosophy. There were gymnasia, and public schools for the purpose; (*Perizon. ad Ælian. Var. Hist. iii. 21.*) The principal schools at Athens were, the Academy, (*Ælian. Var. Hist. iv. 9.*) the Lyceum, (*Ælian. Var. Hist. ix. 20 and 29.—Cicer de Div. i. 13.—Cic. Acad. Quæst. i. 17.*) and the *Κυνοσαργες*; (*Hesychius.—Diog. Laert. vi. 13.—Paus. Attic. c. 19.*) There was a school at Corinth, called *Κραβείοι*; and others founded in many places; (*Lucian. Dial. Mort. p. 262.—Cicer. Tuscul. Quæst. ii. 61.—Sueton. Tiber.*)

ART OF PAINTING, &c.

The progress of the arts in Greece was obscure. The art of drawing arose by chance; sculpture
owed

owed its origin to religion, and painting to the improvement of other arts. They first learned the mode of expressing the form of objects by simple lines, from tracing, on the ground, or on a wall, the outlines of the projecting shadow of a body illuminated by the sun, or some other light. At first a stone or a tree were objects of veneration; (*Pausan. lib. 7. cap. 22—Lib. 9. cap. 27.*) Hence the shapeless statues in the Peloponnesus, exhibiting only a sheath, a column, or a pyramid, (*Pausan. lib. 2. cap. 9.—Lib. 3. cap. 19.—Lib. 7. cap. 22.*) with a head on the top. In these arts, the Greeks imitated the Egyptians; (*Plin. lib. 35. cap. 3.—Strab. lib. 8.*) In the art of painting, they were but little advanced at the time of the Trojan war; (*Hom. Il. β. 637.*) but towards the first olympiad, they exhibited more intelligence in their designs; (*Plin. lib. 35. cap. 3.—Diodor. Sicul. lib. 4.—Suidas, in Δαίδαλ.*) Their colours were first composed of pounded brick-dust; (*Plin. lib. 35. cap. 3.*) The art of drawing in later times became a part of the education of the citizens; (*Plin. lib. 35. cap. 18.*)

Painting was a part of their education; (*Plin. 35. 10.—Aristot. Polit. 8. 3.*) It was termed Ζωγραφία, (*Plutarch. de Audiend. Poet. p. 17.*) and Γραφικη; (*Xenoph. Mem. 3. 10.—Eustath. Il. γ. 39.*) The art was at first so imperfect, that painters wrote on their pictures the names of the objects they wished to represent; (*Ælian. 8. 8.—10. 10.*) One colour was at first used, (*Plin.*) then five; (*Cicer. Brut. c. 18.*) and afterwards many. The instruments and materials used were, Οκριβας and Καλυβας, the easel; (*Pollux, 7. 28.*) Πινakes and Πινακια, the canvases; Ληκυθοι, little boxes, in which the painters

kept their colours; (*Cic. ad. Attic. 1. 14.*) Κηρος, the wax; Χρωματα, the unprepared colours; Φαρμακα, the prepared colours; Ανθη, the flowers; (*Pollux, lib. 7. 28.*) Γραφis, the style; and Υπογραφis, the pencil. The outlines were called Υποτυπωσις; Υπογραφη Εκis; and Σκιαγραφis; (*Pollux, 7. 28.*) The finished picture was called, Εικων; (*Pollux, 7. 28.—Ælian. 14. 37.—47.*)

THE ART OF MUSIC.

Μουσικη, music, is supposed to be derived from the nine muses; (*Isi. Hisp. Orig. 2. c. 14.*) and, according to the Greeks, either invented, (*Isi. Hisp. Orig. 2. c. 15.—Macrob. in Somn. Scip. 2.*) or improved by Pythagoras; (*Voss. de Scient. Mathem. c. 20. § 2.*) There were seven musical notes consecrated to the seven planets—Υπατη, to the moon: Παρυπατη, to Jupiter: Διχανος, to Mercury: Μεση, to the sun: Παραμεση, to Mars: Τριτη, to Venus: Νητη, to Saturn; (*Aristot. Probl. Sect. 19.—Philand. ad Vitruv. v. 4. p. 214.—Vossius de Scient. Mathem. c. 20. § 3. p. 85.*) The tone in which the musicians fung, was called Νομος; (*Thucyd. 5. 70.—Aristoph. Equit. 9.—Aristot. Probl. 12. n. 28.—Plutarch. de Music. 1133.—Suidas in V.*) The four modes were, the Phrygian, the Lydian, the Doric, and the Ionic; (*Lucian. Harmon. p. 585.—Aristot. Polit. 4. 3.—Athen. 14. 5.—Plin. 7. 56.*) Some add the Æolic. The Phrygian mode was religious; the Lydian, plaintive; the Doric, martial; the Ionic gay and cheerful; the Æolic, simple; (*Apulei. Florid. p. 342.—Aristot. Polit. 8. 5. 7.*) The mode, with which the soldiers were animated, was called Ορθιος; (*Hom. Il. λ. v. 10.—Aristoph. Schol. ad. Acharn.*

Acharn. 16.—*Aul. Gell.* 16. 19.—*Suidas.*) Afterwards *Nomos* was applied to the words which were sung in these modes; (*Aristoph. Schol. Equit.* 9.)

Their music was vocal or instrumental; (*Aristot. Polit.* 8. 5.)

Musical instruments were either *Εμπνευστα*, wind instruments; or *Εντατα*, stringed instruments; (*Pol-lux*, 4. 8.) Their principal instruments were, the lyre, the flute and the pipe; (*Plutarch. de Music.* p. 1136.)

The lyre was called *Κιθαρα* and *Φορμιγξ*; (*Eustath.* *Il.* α. 38.—*Il.* σ. 569.—*Aristoph. Nub.* 1358.) Apollo was supposed to have invented it; (*Bion. Idyll.* 3. 7.) Hence he is called *Φορμιγκτης*; (*Aristoph. Ran.* 234.) In ancient times kings and heroes learned to play upon this instrument, (*Ælian.* 3. 32.) upon which were sung the exploits of heroes, (*Il.* α. 186.—*Æn.* 1. 744.—*Aristoph. Thesmoph.* 130.) and of love; (*Hom. Odyss.* θ. 266.—*Anacr. Od.* 1.) The strings were at first of linen thread (*Eustath. Hom. Il.* ο. 570.) and afterwards of catgut; (*Odyss.* φ. 408.) There were at first three strings, hence the lyre was called *Τριχορδος*; which was invented at Asia, a city of Lydia, and hence called *Ασίας*; (*Aristoph. Thesmoph.* 126.—*Plutarch. de Music.*) It had afterwards seven strings, and hence called *Επταχορδος*, (*Macrobius. Saturn.* 1. 19.) *Επταφθογγος*, (*Eurip.*) *Επταγλοστος*; (*Pind. Nem. Od.* 5.) The strings were touched sometimes with a bow, (*Pind. Nem. Od.* 5.—*Ælian.* 3. 32.) sometimes with the fingers; (*Athenæ.* 4.—*Æn.* 6. 645.) To play upon this instrument was called *Κιθαριζειν*, (*Aristot. Polit.* 1. 4.) *Κρουειν Πληκτρω*, (*Anthol.* 4. 16. p. 4.) *Διωκειν*, (*Pind. Nem. Od.* 5.) *Δακτυλις*

κρουειν, and Ψαλλειν; (*Athenæ.* 4. 25. — *Aristoph. Schol. Avib.* 218.)

The *flute* was called Αυλος, which they used at festivals, (*Suidas in v. Αυλητης.* — *Ovid. Fast.* 6. 659. — *Plin.* 28. 2.) sacrifices, games, (*Aristoph. Pac.* 530. — *Horat. Epist. L.* 2. 1. v. 98. — *Athenæ.* 14. 2.) entertainments, (*Terent. Adelph. act.* 5. sc. 7. — *Tibull.* 2. 1. v. 86. — *Athenæ.* 15. 1.) and funerals; (*Ælian. Var. H.* 12. 43. — *Plutarch. de Mus. sic.* p. 1136.) It is said to have been invented by Hyagnis, a Phrygian; (*Athenæ.* 14. 5. — *Anthol.* 1. 11.) They were generally made of the bone of stags or mules; (*Aristoph. Schol. Acharn.* 865.) hence called, Νεβρειοι αυλοι; (*Anthol.* 4. 28. — *Epigr.* 13.) They were thus first made by the Thebans; (*Pollux,* 4. 10.) They were also made of the bone of asses, (*Plutarch. in. Corniv.* p. 150.) and of elephants; (*Propert.* 4. 6. v. 8.) sometimes they were made of reed, or of box; (*Pollux,* 4. 10.)

The *pipe* was called Συριγξ, and differed in sound from the flute. The tone of the pipe was sharp; hence called Λεπταλεια; (*Callim. Hymn. in Dian.* v. 243. — *Ovid. Metam.* 1. 708.) that of the flute was grave, full and mellow; and hence it was called βαρυβρομος; (*Aristoph. Nub.* 312. — *Euripid. Helen.* 1367.)

Musical was a part of the Grecian education; (*Ælian. Var. Hist.* 7. 15. — *Athenæ. lib.* 14.) and had an influence on their bodies, (*Ælian. l.* 14. 23. — *Aristot. Polit.* 8. 5. — *Athenæ.* 14.) as well as minds. It is said to have cured some of their diseases; (*Athenæ. l.* 14. — *Aul. Gell.* 4. 13.)

DRESS.

The ancient Greeks went with their heads uncovered; (*Lucian de Gymnas. p. 278.*) afterwards they wore a kind of hats, called Πίλοι; (*Hesiod. erg. 546. — Pollux, 7. 33.*) Πίλια; (*Athenæ. 15. 13.*) or Πιλιδία; (*Aristoph. Acharn. 438.*) The women had their heads always covered. Their ornaments for the head were called Καλυπτρά, a veil; (*Odyss. ε. 232.*) Ἀμπύξ, a fillet, which went round the hair; (*Il. χ. 468. — Grævius in Hesiod. Theog. 916. v. 118.*) Κρηδεμνον, a veil, which came down upon the shoulders; (*Eustath. ad Il. Ζ. 39. — Hom. Il. χ. v. 470.*) Κεκρυφαλος, a net which inclosed the hair; (*Aristoph. Thesm. 145. — Eustath. ad Il. χ. 32.*) Μίτρα, fillets which bound the hair; (*Aristoph. Thesm. v. 264. — Grævius ad Hesiod. Theog. p. 916.*) Οπισθοσφειδονη, a particular kind of net, with which their heads were adorned; (*Pollux, lib. 5. 16.*) The Athenians wore τεττιγας, grasshoppers of gold, (*Thucyd. 1. 6.*) as emblematical of their origin; (*Schol. Aristoph. Nub. 980.*) Women of rank raised their head-dress with fillets, called Στεφανη υψηλη; (*Ælian. 1. 18.*) They wore pendants at their ears, called Ερματα, (*Hom. Il. Ζ. 182. — Odyss. Σ. 296.*) Ενωτια, (*Ælian. Var. Hist. 1. 18.*) Ελικες; (*Hom. Il. Σ. 401. — Eustath. in Odyss. α.*) They also wore necklaces, called Ορμοι; (*Hom. Il. Σ. 401. — Aristoph. Lysist. 409*)

Dress was expressed by Εσθης, (*Ælian. Var. Hist. 7. 8.*) Εσθημα, (*Ælian. 1. 2.*) Εσθησις, (*Pollux, 10. 12.*) Ειμα; (*Hesiod. Scut. 159. — Hom. Odyss. β. 3.*) The under-garment of men and women was χιτων, (*Hom. Il. β. 262. — Odyss. τ. 232. — Athenæ. 13. 6.*) — *Herodot. 1. p. 4. — Ovid. Amor. 3. 14. 21.*) χιτων

ορθοσαδῖος, a floating robe; (*Aristoph. Lysist.* 45.) The word ἐνδνεσθαι refers to the under-garment; (*Ælian.* 1. 16.) Buckles were worn by women of rank along the tunic which reached from the shoulders to the hands. These were called Περωναί, (*Hom. Odys.* τ. 256.) Πορπαί, (*Hom. Il.* Σ. 401.) and were of silver or gold; (*Ælian.* 1. 18.) There was also a robe, called Εγκυκλον χιτωνιον, (*Aristoph. Thesm.* 268.) used as an under-garment; (*Ælian.* 7. 9. — *Pollux*, 7. 13.) ἱματιον, or Φαρος, Pallium, (*Hom. Il.* β. 43. — *Eustath.* in *Odys.* β. — *Aristoph. Thesmoph.* 897.) was the exterior robe of the men; (*Hom. Il.* β. 43.) The words relating to this garment, are Περιβαλλεσθαι; (*Hom. Il.* β. 43. — *Ælian.* 1. 16.) Αναβαλλεσθαι; (*Suidas* in *V.* — *Aristoph. Vesp.* 1147.) Αναβαλλεσθαι ἱματιον ἐπ' αριστερα, and ἐπὶ δεξια; (*Athenæ.* 1. 18.) Αναβολαιον; (*Ælian.* 7. 9.) Περιβολαιον; (*Suidas* in *V.* — *Schol. Theocr. Idyll.* 11. 19. — *Herodian.* 4. 7. § 5.) Αμπεχονη; (*Xenoph. Mem.* 1. 2. § 5.) Χλαινα, was a thick external robe, worn in cold weather; (*Suidas.* — *Hom. Il.* Π. 224. — *Odys.* Ξ. 529. and 487. — *Meurs.* in *Lycophr.* 635.) it was sometimes single, (*Hom. Il.* Ω. 230.) and sometimes double; (*Hom. Il.* Κ. 134. — *Odys.* Τ. 226. — *Pollux*, 7. 15.) Φαινολης, (*Suidas* in *V.*) and Φαινωλης, a robe nearly round, without sleeves, worn uppermost; (*Hor. Ep.* 11. v. 18. — *Juven. Sat.* 5. 79. — *Quint.* 4. 3. § 64.) Λησος, λησαριον, a garment worn by both sexes. Εφετρις, a kind of great coat of goat skin, (*Suidas.*) which was also called Μανδυας and Βηριον; (*Suidas.*) Τριβων or Τριβωνιον, the cloak of philosophers and poor people; (*Athenæ.* 4. 28. — *Plutarch. de Fort. Alex.* p. 330. — *Aristoph. Plut.* 714. 843.) it was of
a light

a light stuff; (*Schol. in Aristoph. Plut.* 714.—*Lucian, Dial. Mort.* p. 263.) of which the robes of lawyers were also made; (*Schol. Aristoph. Vesp.* 31.—*Ælian. Var. Hist.* 5. 5.) *Επωμῖς*, a short cloak which the women wore over their shoulders; (*Athenæ. lib.* 13. 9.—*Pollux*, 7.) *Πεπλος*, an exterior robe worn by women; (*Hom. Il. Z.* 289.—*Eustath. ad Il. β.*—*Il. Z.* 442.) The men also wore a robe resembling this; (*Eustath. in Il. ε.*) *Ζωστρον*, the girdle which was worn by women; (*Hom. Odyss. Z.* 38.) *Στολη*, a long robe which came down to the heels; (*Ælian.* 3. 24.) *Κατωναχην*, a slave's habit, bordered at the bottom with sheep skin; (*Aristoph. Eccles.* 719.—*Lyfist.* 1153.) *Εξωμῖς*, a slave's habit, with one sleeve; (*Aristoph. Schol. Vesp.* 442.—*Suidas.*) it served them for tunic and cloak; (*Hesychius.*) The citizens sometimes wore this dress; (*Ælian.* 9. 34.—*Xenoph. Mem.* 2. 7. § 5.) *Βαῖτη*, (*Theocr. Idyll.* 3. 25.—*Schol. in Theocr. Idyll.* 5. 15.—*Hesych.*) *Διφθερα*, a dress of skin, worn by shepherds; (*Aristoph. Nub.* 72.—*Theophr. Charact. περι αγροικίας.*) *Εγκομῶμα*, a cloak of shepherds, girls, and slaves; (*Pollux*, 4. 18.) *Χλαμυς*, a military dress, worn under the tunic, the cuirass, &c.; (*Ælian.* 14. 10.) It was also worn by young men and women; (*Ovid. Met.* 5. 51.) *Χλανις*, (*Hesych.*) a fine robe; *Κροκωτος* and *Κροκωτιον*, a saffron-coloured robe, worn by women; (*Aristoph. Eccles.* 874.) a dress of Bacchus; (*Aristoph. Ran.* 46.) *Συμμετρηα*, a robe which came down to the heels; (*Pollux*, 7. 13.—*Hesych.*) *Θεριτρον*, or *Θεριτριον*, a summer dress. *Στροφιον*, a sort of kerchief, which women wore round their neck; (*Aristoph. Thesmoph.* 146.

Anar.

Anacr. Od. 20. — Catullus 65. 65. — Martial. 14. 138.) Ψέλλιον, a bracelet, worn by women; (*Pausan. Eliac. — Ælian. 2. 14. — Suidas in v. Ψέλλιον.*)

Τποδήματα, shoes, (*Aristot. Polit. 1. 6. — Aul. Gell. 13. 21.*) tied under the soles of the feet with thongs, called ἱμάντες; (*Ælian. 9. 11.*) To put on shoes, the word υποδεῖν was used, (*Ælian. 1. 18. — Aristoph. Eccles. 269.*) and to take them off, λυεῖν and υπολυεῖν; (*Aristoph. Thesmoph. 1194. — Lysist. 949.*) Shoes were also called Πεδίλα; (*Hom. Il. β. 44. — Odyss. E. 23.*) Διαβαθρα, were shoes worn both by men and women; (*Pollux, 7. 10.*) Σανδαλά; Σανδαλία, were the shoes of heroines, and of gay women; (*Lucian. Dial. Deor. p. 208. — Ælian. 1. 18.*) Βλαυται, shoes worn only in the house. Κονιποδες, shoes, like the former, (*Aristoph. Equit. 885. — Ælian. 6. 11.*) low and tight. Περιβαριδες, shoes of women of good condition, (*Aristoph. Eccles. 843. — Lysist. 45. 48. — Pollux, 7. 22.*) Κρηπιδες, (*Ælian. 9. 3. — Herodian. 4. 8.*) shoes, said to be worn sometimes by the military; (*Val. Max. 9. 1. 4.*) They were also called Αρπιδες; (*Pollux, 7. 22.*) Αρβυλαι, a large and easy shoe; (*Euripid. Orest. 140. — Herc. Fur. 1304. — Pollux, 7. 22. — Eurip. Schol. Orest.*) Περσικαι, shoes worn by women; (*Aristoph. Nub. 151.*) Those worn by courtezans were white; (*Pollux, 7. 22.*) Λακωνικαί, (*Aristoph. Vesp. 1153.*) and Αμυκλαιδες, Lacedæmonian shoes, (*Hesychius.*) of a red colour; (*Pollux, 7. 22.*) Καρβατιναι, coarse shoes, worn by peasants; (*Xenoph. Exped. 4. — Hesychius. — Schol. in Lucian. ad Philopseud. p. 35.*) Εμβαται, shoes worn by comedians; socks; (*Pollux, 7. 22.*) Κοθορνοι, shoes worn by tragedians; buskins; (*Tertull.*

(*Tertull. de Spectac.* 13.—*Virg. Ecl.* 8. 10.—*Propert.* 2. 25. 41.—*Quintil.* 10. 1. § 68.) They were also called *ἑμῆδες*, shoes for men; (*Schol. Aristoph. Eccles.* 47.—*Spanh. in Aristoph. Plut.* 759.)

MONEY.

The money of the Athenians was of three sorts. Silver was first coined, and afterwards gold, and copper. The most common coins were those of silver, and which were of different value. Above the drachma, (nine-pence in English) consisting of six oboli, were the didrachma or double drachma, the tetradrachma or quadruple drachma; below it, were the pieces of four, three, and two oboli; after which were the obolus, and the semi-obolus; (sixpence, four-pence halfpenny, three-pence, three half-pence and three farthings, in English); (*Pollux, lib. 9. cap. 6.*) The latter being found inconvenient for common uses, copper money was introduced; (*Aristoph. in Ran.* 737. — *in Eccles.* 810. — *Callim. ap. Athen. lib. 15. cap. 3.*) and pieces of that metal were struck, which were not worth more than the eighth part of an obolus; (three fourths of a farthing in English); (*Pollux, lib. 9. cap. 6.*) The largest piece of gold weighed two drachmas, and was worth twenty silver drachmas, (fifteen shillings in English); (*Hesych. in χρυσ.*) Gold was scarce in Greece; it was brought from Lydia, and from Macedonia, where the peasants collected the small pieces, which the rains washed down from the neighbouring mountains; (*Thucyd. lib. 4. cap. 105.*—*Aristot.*—*Strab. lib. 7.*)

The computation of money among the Greeks was :

	£.	s.	d.
1 obolus, the sixth part of a } drachma - - - - }	0	0	1½
1 drachma - - - - -	0	0	9*
10 drachmas - - - - -	0	7	6
100 drachmas or 1 mina - -	3	15	0
1000 drachmas or 10 minæ -	37	10	0
6000 drachmas or 60 minæ, } equal to a talent - - }	225	0	0
10 talents - - - - -	2,250	0	0
100 talents - - - - -	22,500	0	0
1000 talents - - - - -	225,000	0	0

Sometimes they used also silver coins, called tetradrachms, which were equal to about four drachmas. The more ancient tetradrachms were struck till the time of the Peloponnesian war. They bore on one side the head of Minerva, and an owl on the reverse. They were of rude workmanship. On those of less ancient times, the owl stands on a vase; they also bore names or monograms upon them. These were current during four or five centuries, and were of superior shape and ornaments; (*Pausan. lib. 1. cap. 24.*) The Athenian tetradrachms have no date. The obolus was sometimes divided into chalci, and smaller proportions.

The value and proportions of Grecian coins.

	£.	s.	d.	q.
Lepton - - - - -	0	0	0	33
Chalcus - - - - -	0	0	0	33
Dichalcus - - - - -	0	0	0	1 33

* According to some the drachma was 7½d. and according to others 8½d.

	£.	s.	d.	q.
Hemiobolus - - - - -	0	0	0	2 $\frac{7}{12}$
Obolus - - - - -	0	0	1	1 $\frac{1}{6}$
Diobolus - - - - -	0	0	2	2 $\frac{1}{3}$
Tetrobolus - - - - -	0	0	5	0 $\frac{2}{3}$
Drachma - - - - -	0	0	7	3
Didrachmon - - - - -	0	1	3	2
Tetradrachmon stater - - - - -	0	2	7	0
Pentadrachmon - - - - -	0	3	2	3

These coins were generally of brass, except the drachma, and the didrachmon, which were of silver.

The gold coin was the stater aureus, which weighed two Attic drachmæ, or half the stater argenteus, and was worth 25 Attic drachmæ, of silver, or in English money - - - - - £.1. 0s. 9d.

The stater Cyzicenus, exchanged for 28 drachmæ, the stater Philippi, and stater Alexandri, were of the value in English money of - - - 18s. 1d.

The stater Daricus was worth 50 Attic drachmæ, and the stater Cræsi, were in value £.1. 12s. 3 $\frac{1}{2}$ d.

Weights reduced to English Troy weight.

	lb.	oz.	dwt.	grs.	dec.
Drachma - - - - -	0	0	6	2	$\frac{23}{45}$
Mina - - - - -	1	1	0	4	$\frac{44}{45}$
Talent - - - - -	65	0	12	5	$\frac{43}{45}$
or					
Drachma - - - - -	0	0	2	16	9
Mina - - - - -	1	1	10	10	
Talent - - - - -	67	7	5	0	

Greater

Greater weights reduced to English Troy weight.

	lb.	oz.	dwt.	grs.
Libra - - - - -	0	10	18	13 $\frac{1}{7}$
Mina Attica communis - - - -	0	11	7	16 $\frac{2}{7}$
Mina Attica medica - - - -	1	2	11	10 $\frac{2}{7}$
Talentum Atticum commune - -	56	11	0	17 $\frac{1}{7}$

Grecian feet reduced to English.

	Engl. F.	Inch.	Dec.
1 Grecian foot makes - - -	1	0,	0786
10 Grecian feet make - - -	10	0,	7860
100 Grecian feet make - - -	100	7,	86

The Greeks had different kinds of stadia, but the most common were known by the name of the Olympian stadia.

	Engl. Mil.	Furl.	Yds.	Dec.
Stadium - - - - -	0	0	201,	4278

Grecian measures of length reduced to English.

	Paces.	Feet.	Inc.	Dec.
Dactylus or digit - - -	0	0	0	7554 $\frac{1}{16}$
Doron - - - - -	0	0	3	0218 $\frac{3}{4}$
Lichas - - - - -	0	0	7	5546 $\frac{7}{8}$
Orthodoron - - - - -	0	0	8	3101 $\frac{9}{16}$
Spithame - - - - -	0	0	9	0656 $\frac{1}{4}$
Foot - - - - -	0	1	0	0875
Πυγμα, cubit - - - -	0	1	1	5984 $\frac{3}{8}$
Pygon - - - - -	0	1	3	109 $\frac{3}{8}$
Πηχυς, larger cubit - -	0	1	6	13125
Οργυια, pace - - - -	0	6	0	525
Stadium - - - - -	100	4	4	5
Milion - - - - -	805	5	0	

The Grecian square measures were the plethron, or acre, containing 1,444, or 10,000 square feet, as some affirm. The aroura was half the plethron.

Attic measures of capacity for liquids, reduced to English wine measure.

						Gals.	Pts.	Sol.	Inch.	Dec.
Cochlearion	-	-	-	-	-	0	$\frac{1}{120}$	0	0356	$\frac{6}{144}$
Cheme	-	-	-	-	-	0	$\frac{1}{80}$	0	0712	$\frac{3}{8}$
Mystron	-	-	-	-	-	0	$\frac{1}{48}$	0	089	$\frac{11}{48}$
Conche	-	-	-	-	-	0	$\frac{1}{24}$	0	178	$\frac{11}{24}$
Cyathus	-	-	-	-	-	0	$\frac{1}{12}$	0	356	$\frac{11}{12}$
Oxybaphon	-	-	-	-	-	0	$\frac{1}{8}$	0	535	$\frac{3}{8}$
Cotyle	-	-	-	-	-	0	$\frac{1}{2}$	2	141	$\frac{1}{3}$
Xestes	-	-	-	-	-	0	1	4	283	
Chous	-	-	-	-	-	0	6	25	698	
Metretes	-	-	-	-	-	10	2	19	626	

Attic measures of capacity for dry things, reduced to English corn measure.

						Pecks.	Gals.	Pints.	Sd.	Inch.	Dec.
Cochlearion	-	-	-	-	-	0	0	0	0	276	$\frac{7}{20}$
Cyathus	-	-	-	-	-	0	0	0	2	763	$\frac{1}{2}$
Oxybaphon	-	-	-	-	-	0	0	0	4	144	$\frac{1}{4}$
Cotyle	-	-	-	-	-	0	0	0	16	579	
Xestes	-	-	-	-	-	0	0	0	33	158	
Chænix	-	-	-	-	-	0	0	1	15	705	$\frac{1}{4}$
Medimnus	-	-	-	-	-	4	0	6	3	501	

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ERRATA.

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- 2. last line but one; before *who*, read *and*.
- 4. 8 lines from the bottom; dele *be*.
- 7. line 2; before *encompassed*, read *and was*.
- 28. line 10; for *Χειροτονητοι*, read *Χειροτονητοι*.
- 36. line 10; for *confiscated*, read *confiscate*.
- 73. line 20; for *Votes be equal*, read *Votes were equal*; for *is*,
read *was*.
- 96. line 10.; for *enacted*, read *acted*.
- 140. line 8; after *βρετας*, a comma.
- 175. line 15; for *Μισομφαλον*, read *Μισομφαλον*.
- 219. line 6; for *Χοοποτης*, read *Χοοποτης*.
- 222. line 3, from the bottom; for *Βακκεια*, read *Βακχια*.
- 239. line last; for *is*, read *was*.
- 244. line 22; for *Λιθβολια*, read *Λιθβολια*.
- 258. line 23; read *πυραμους*.
- 272. title; read *Antiquities*.
- 278. line 5; for *μενος*, read *μηνος*.
- 338. line 11; for *νεων*, read *νηων*.
- 422. line 18; for *σκυφος*, read *σκυφος*.
- 427. title; for *Customs*, read *Customs*.

Other literal Errours may perhaps be found, which it is hoped the reader will candidly correct.

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